

SOME ^{Syn. 7. 63. 46}
GENERAL
DIRECTIONS
FOR A COMFOR-
TABLE WALKING
WITH GOD:

DELIVERED IN THE LECTURE
AT KETTERING IN NORTH-
HAMPTONSHIRE, WITH
enlargement:

BY ROBERT BOLTON, BACHELOR IN
Divinitie, and Preacher of Gods Word at Broughton
in the same County.

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with a Table thereunto annexed.



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Will
Molson

194308



TO THE RIGHT
HONORABLE, AND

TRVLV NOBLE, EDWARD

Lord Mountague of Boughton, a fruitfull

*increase of all heavenly graces; and all watchfull
preparation for the Glory that shall
be revealed.*

Much Honored and Noble Lord;



Lthough the eminency of
your other personall worth,
great Wisedome, and noble
parts, a sufficient attractive
to euery honest heart, by rea-
son of the particular interest
it hath in the common state of
goodnesse; or your speciall
bounty to my selfe, which ought to stir vp an ingenu-
ous mind, to apprehend any opportunity of due and
deserued acknowledgemēt; or your publike deport-
ment in the face of our country, so worthy, & Hono-
rable; & managed with such true honesty, graue mo-
deratiō, & noblenes of spirit, which cannot but draw

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from euery heart truely sound to our great Lord in Heauen, and His Royall Deputy our highest Soueraigne vpon earth, a great deale of reuerence and loue; I say, though any of these seuerally, might exact from me, a more exact & able demonstration of the thankfull deuotions of my heart: yet my Lord, (and you may beleue me) there is another thing besides all these, which was the strongest, and most predominant motiue to quicken me to this Dutie, and Dedication; euen your sincere and inuincible affection to the Gospell of *Iesus Christ*, His faithfull Ministers, and most precious Waies. And this, to tell you the truth, is farre the fairest, and most orient flower in the Garland of all your goodnesse; and incomparably aboue all your Greatnesse, were you aduanced euen to desert; nay, to the highest top of all earthly felicities, and mortall honor. For howsoeuer the world euer beside it selfe in point of saluation, and starke blind in the right apprehension of Heauenly things, doth dote vpon guilded miseries, stinging vanities, golden fetters; and wickedly deemes ^a *pursuite of purity, the height of folly*: yet I can assure you in the Word of life and truth; the richest, and rarest confluence of all humane happinesse; the most exquisite excellency, and variety of the greatest worldly pompe and splendour, that euer the Sun saw, since the first moment of its creation, or shall look vpon while it shines in Heauen, is but dust in the ballance, to one graine of grace; it is but ^b dung to an humble minde, sauingly illightened with a forecast, but of the least glimpse of that incomprehensible, endlesse glory which shall shortly be reuealed: It is all in the true valuation, but

^a Hæc iustorum simplicitas deridetur: quia ab huius mundi sapientibus, puritatis virtus, fatuitas creditur. *Greg. in cap. 12. Job cap. 10.*

^b Et quid diuitiæ pereuntes & transitorie facultates, nisi stercore æterna diligentibus sunt *Greg. in 2. Reg. cap. 2.*

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as a vaine^e smoake; which doth not onely vanish, as it riseth, and vtterly looseth it selfe at the highest; but also draw teares from a mans eyes; nay, at last, wrings the very heart-strings of euery impenitent soule, with that extremest euerlasting horror, which would burst ten thousand hearts, seriously and sensibly to thinke vpon before-hand. It is not onely *vanity*, but also *vexation of spirit*. Let worldly wisdom say what it will, and hold them melancholike, and ^d madde, who by the helpe of the holy Ghost hold a constant counter-motion to the course of the world, and corruptions of the time, that they may keep a good conscience, the richest treasure, and dearest Iewell that euer the heart of man was acquainted with; who infinitely desire, rather to be religious, then rich; to be good, then great; to enioy the fauour of God, then the soueraignty, and pleasures of all the kingdomes of the earth: yet assuredly, when all is said, and truly summed vp; it is onely the true feare of Gods blessed Name; a zealous forwardnesse for his glory, goodnesse, and good causes, at this day, unhappily, and to the ruine of infinite soules, called by the world, pragmaticalnesse, and, Too much precisenesse, which can truly beautifie, and adorne both all other personall sufficiencies; and indeed sanctifie and blesse all publike employments and seruices of State. For the first: A Professor euen something Popish, doth yet truly teach, that *Heroicall nobility is an illustrious eminency shining in a man by the heauenly infusions of supernatural grace, whereby he is made by adoption the sonne of God, the Spouse of Christ, the Temple of the holy Ghost; without which, all other Nobilities are nothing; not worth a but-*

^e Non debet pro magno haberi honor humanus; quia nullius est pondus furus.

August. de Cinit. Dei, lib. 5. cap. 17.

^d Cum cœperit Deo, quisq; viuere mundum contemnere, iniurias suas nolle vlcisci, nolle hic diuitias, non hic quærere felicitatem terrenam, cōtemnere omnia, Dominum solum cogitare, viam Christi non deserere; non solum à Paganis dicitur infans; sed quod magis dolendum est, quia & intus multi dormiunt, & vigilare nolunt, à suis, à Christianis audiunt — Dictum est & de ipso Domino, quod infans, *Aug. in Psa. 84.*

^e Nobilitas Heroica est eminentia quædam notabilia, &c. per quam homo fit per adoptionem Filius Dei, fit Sponsa Christi, fit Templum Spiritus Sancti sine quâ, nobilitates ceteræ nihil sunt, nihil proficiunt. *Gres. Tractat. De nobilitate.*

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1011. Suppose a faire and goodly horse to the eye, as exquisitely featured, colourd, paced, as that fained by *Bartas*, to be managed by *Cain*; yet if he wanted mettle, he were worth nothing to a man of spirit. Giue me the most magnificent glorious Worldling, that euer trod vpon earthly mould; richly crowned with al the ornaments, and excellencies of nature, art, policy, preferment, or what heart can wish besides; yet without the life of grace to animate and ennoble them, he were to the eye of heauenly Wisedome, but as a rotten carkasse stucke ouer with flowers, *magnified dung, gilded rottennesse, golden damnation*. And that which is more dreadfull; when the sunne of his short Summers day is set, the hot gleame of transitorie prosperity past, and the bitter tempestuous winters night of death approacheth; from which all the Gold and Pearle of East & West can no more deliuer him, then can an handfull of dust: I say, then shall be powred vpon his head, that terrible showre of *snarcs, fire and brimstone, and an horrible tempest*. His soule sinkes immediatly in a moment into the depth of remediless misery, and is desperately plunged for euer into the bottome of the burning Lake. His body descends into the graue, as into a dungeon of rottennesse & horror, arrested, as it were, by the second death, in the deuils name, and at length haled and dragged vnto the terror of that great and last Day; where no creature can rescue him, no mountaine couer him, from that vnquenchable wrath, & neuer-dying Worme, which shall euerlastingly, day and night feed vpon his soule and flesh. Wheras now, on the other side, that poore neglected One, who hath in truth giuen his name vn-

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to Christ and his gainfull seruice, perhaps by the World most disdainfully and contemptuously trampled vpon euen in the dust, with the feet of cruelty and pride; at least most certainly, euer made extremely vile, and contemptible by the villany of ^f tongues, and ^s cruell mockings; yet is such an One as *the World is not worthy of*: in the meane time, in the meaning of the holy Ghost, ^h *a Crowne of glory in the hand of Iehouah*, as beautifull and amiable, as the blood of Christ and his righteous roabe can make him; crowned full gloriously with ⁱ *Gods owne comelinesse which hee hath put vpon him*; designed from all eternity in due time, (for so his sanctification now assures him) to weare an eueralasting Crowne of blisse. And when his pilgrimage is past, death is to him the day-break of eternall brightnesse. Vpon his last Bed, his blessed soule shall finde that fresh bleeding Fountaine *for sin and for vncleannesse* set wide open vnto it, by the hand of Faith, ready now at its departure, to raze out the last sinfull staine: It may confidently, in the Name of Christ cast it selfe into the open armes, enlarged bowels, and dearest embracements of the Father of all mercies: It may feele the glorious presence of the sweetest Comfort, presenting vnto it a foretaste of Heauenly ioyes: It shall haue the last sweetnesse, and triumphant truth of all the promises of life, able to confront and confound the vtmost rage, and very *Powder-plot* of all the powers of darknesse, made good vnto it: A mighty guard of blessed Angels shal attend vpon it; waiting with longing and ioy to beare it triumphantly into the bosome of *Abraham*. His bodie shal goe into the graue, as into a chamber of rest, and

^f Cum ceperit homo Christianus cogitare proficere, incipit pati linguas aduersantium.

Quicumque illas nondum p. ssus est, nondum proficit: quicumque illas non patitur, nec conatur proficere. *August. in Psal. 119.*

^g Heb. 11. 36, 38.

^h Isa. 6. 2, 3.

ⁱ Ezech. 16. 14.

Zech. 13. 11.

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bed of Downe, sweetly perfumed vnto it, by the sacred body of the Sonne of God lying in the Graue ; locked there full fast with the barres of the earth, and fenced with the omnipotent Arme of God, as a rich Jewell in a Casket of gold, vntill the Resurrection of the Iust. And then, after their ioyfullest meeting, and glorious re-vnion, they shall both be for euer filled with all those vnmixed pleasures, blessed immortalities, and crowned ioyes, which the dwelling place of God, the glory of Heauen, and the inexhausted fountaine of all blisse, *Iehouah* himselfe blessed for euer, can afford. Now let the scornfullest opposite to the power of godlinesse, tell me in cold blood, whether that honorable wretch ; or this honest man be more truely noble and happy? For the second: *So naturall, saith* *Hooker, is the vnion of Religion with iustice, that we may boldly deeme, there is neither, where both are not.* For how should they bee vnfaignedly iust, whom Religion doth not cause to be such ; or they religious, which are not found such by the proöfe of their iust actions? If they which imploy their labour and trauaile about the publike administration of Iustice, follow it onely as a Trade, with vnquenchable and unconscionable thirst of gaine, being not in heart perswaded that Iustice is Gods owne VVorke, and themselves his Agents in the businesse, the sentence of right, Gods owne verdict, and themselves his Priests to deliuer it; formalities of iustice do but serue to smother right, and that which was necessarily ordained for the common good, is through shamefull abuse, made the cause of common misery. Full well did this learned man perceiue, and rightly apprehend, that the purity and power of Religion alone, doth truly honour all Honours, dignifie

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nifie all dignities, actuate with acceptation and life
al morall vertues and endowments of art, sweeten all
gouernment, strengthen all States, settle fast all Im-
periall Crownes vpon Princes heads: That it is no
humorous conceite, but a matter of sound conse-
quence, that all, either personall duties, or imploy-
ments of State, are by so much the better perfor-
med, by how much the men are more religious, from
whose abilities the same proceed: That when *Heauen*
is made too much to stoope to *Earth*; *Piety* to *Policy*;
Publike good, to *private ends*; there authoritie is imbit-
tered, inferiours plagued, and too often, *Law* and *Iu-
stice* turned into *Wormewood* and *rapine*. He truly inti-
mates, what a deale of hurt is done; what a world of
mischiefe is many times wrought, insensibly and vn-
observedly; when a wicked wit, and wide conscience
weld the sword of authoritie. For it is easie, and ordi-
nary for a man so mounted, by legal sleights; putting
 foule businesses into faire language; and by a dissembled
pretence of deeper reach, to compasse his owne ends;
either for promotion of iniquity; or oppression of
innocency: especially, sith he knowes himselfe backt
with that Principle in Policy: It is not safe to questi-
on or reuerse transactions of State, though tainted
perhaps with some impressions of miscarriage and
error: And that it is holden a Solecisme in State-wis-
dome, and vnseemely, for priuate innocency to con-
test too busily with passages of publike Tribunals.
These things I thus discourse, and declare vnto your
Lordship, to represent vnto you the vanity of that
honour, which is not directly and sincerely subordi-
nate to the Honour of God: (at the best, it is but a
breath

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breath, and yet not able to blow so much, as one cold blast vpon vngodly great Ones, when being suddenly carried from their stately and sumptuous dwellings, they shall be cast into vnquenchable flames.) To let you see the excellencie, and worth of those happy wayes, to which it hath pleased the Lord of Heauen, out of his speciall mercy, to bend the eye of your Noble minde: and that you may know what it is alone hath had power, and the prerogative, (and shall for euer, in whomsoever takes Gods part) to make you, both more truely Honourable in your Selfe, and more faithfully seruiceable to our King and State; both to cast a Diuiner lustre vpon your personall vertues, and to make your managing of publike busineses (many times most vnworthily swayed awry, by that foule fiend, Faction, partialitie and priuate ends) worthy, conscionable and iust. For which, euery honest eye in our countrey that lookes vpon you, blesseth you; and shall mourne most bitterly for your absence from amongst vs, when you shall bee gloriously gathered to your Fathers. So let all that truely loue the *Lord Iesus*, His blessed Gospell, and Seruants, *be as the Sunne, when hee goeth forth in his might*, and at last full sweetly set in the boundlesse Ocean of immortall blisse. In these wayes of life, my Noble Lord, which in the fence and censure of Truth it selfe, *are wayes of pleasure; and paths of sweetest peace*; it is the infinite desire of my heart, and drift of this Treatise I now offer into your Honours hands; that you would still aduance forward, and doe more nobly still. That you would improoue to the vtmost, the height

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height of your excellent Vnderstanding to a further, and more full comprehension of the *Mysterie of Christ*; which though it bee a *Sealed Booke*, to the sharpest sight of the most piercing humane wisdom; yet reueales to euery truely humble, spirituall eye, the rich and Royall treasures of all true sweetnesse, contentment and peace. That you would hold it your greatest honour and happinesse, as it is indeede, to grow still in *fruitfulnesse* ^a *ineuery good Worke*? in ^b *seruency in spirit*, in ^c *puritie*, in ^d *Heauenly-mindednesse*, in ^e *precise walking*, &c. with singular watchfulnesse, and the more punctuall, and frequent search and perusall of your spirituall state; both because the depths and delusions of Satan are most intricate and infinite: and because *Not many noble* &c. 1. Cor. 1. 25. That you would hold on in that *valiantnesse for the Truth*, and all good causes; which ordinarily gathers vigour and puissance proportionably to the swelling furie of all aduersarie, either mortall or infernall powers: Ever patiently passing by with generous magnanimitie, and braue contempt, all the vile ^f raylings and contradictions of Satans Reuellers, and Popish insolencie; (For vainely to affect the acclamations, and applause of worthless men: or to bee deiected vnmanlily with their vnjust accusations and anger; are bothe equally ignoble, and most vnworthy a man of Honour,

^a Colos. 1. 10.

^b Rom. 12. 11.

^c 1. Ioh. 3. 3.

^d Philip 3. 20.

^e Colos. 3. 21.

^f Ephes. 5. 15.

^f Iob. 30. 8. 9.

Psal. 35. 15. 16. &

69. 12.

Iam verò illud quale, quàm sanctum, quòd si quis ex Nobilibus ad Deum conuerteretur, statim honorem nobilitatis amitteret: aut

quantus in Christiano populo honor Christi est, ubi religio ignobilem facit? Statim enim ut quis melior esse tentauerit, deterioris abiectioe calcatur, ac per hoc omnes quodammodo mali esse coguntur, ne viles habeantur. Ita seculum totum iniquitatibus plenum est, ut aut mali sint, qui sunt in illo, aut qui boni sunt, multorum persecutione crucientur. Si honoratior quispiam religioni se applicauerit, illico honoratus esse desistit. Si fuerit splendidissimus, fit viliissimus. Si fuerit totus honoris, fit totus iniuriæ. Si bonus est quispiam, quasi malus spernitur: Si est malus, quasi bonus honoratur. Nihil itaque mirum, si deteriora quotidie patimur, qui deteriores quotidie sumus. *Salustianus, De vero iudicio & providentia Dei. Lib. pag. 128, 129.*

and

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& Animæ fortis &
 constantis est, pos-
 se oblectari his qui
 auellere molun-
 tur, & nihil tacere
 ut hominibus pla-
 ceat: sed oculum
 suum intendere ad
 illum inspicere
 oculum, & ab eo
 solum gloriam ex-
 pectare — nullus-
 que potest facere hu-
 manam laudem,
 vel conuitia, sed
 transire ut umbras
 & somnia.

καὶ τὰς οὐσίας,
 ὡς ἐστὶν ἡ ἀρετή.

Πίστευ.

Chrysost. in c. 6.

Gen. Hom. 23.

and vertuous^s resolution. Yours shall be the Crowne
 and comfort, when all Popery and prophaneesse
 shall lye buried in the dust, and dungeon of Hell.
 In a word, the thirstie longing of my heart, and
 heartiest prayer shall euer bee; That you may shine
 every day, more and more gloriously in all personall
 sanctitie, plantation of godlinesse in your owne Fa-
 mily, and where you haue any thing to doe; and in
 an holy zeale for setting forward the affaires of God,
 when, and wheresoeuer you haue any power or Cal-
 ling. That when the last period of your mortall a-
 bode in this Vale of teares, which drawes on apace,
 shall present it selfe: You may looke death in the
 face without dread; the graue without feare; the
 Lord Iesus with comfort; and *Iehonah* blessed for e-
 uer, with euerlasting Ioy. Thus let all the sauing
 blessings of our most bountifull *Heavenly Father*,
 through *Iesus Christ*, by the *Holy Ghost*, bee plenti-
 fully and for euer vpon your Honourable Selfe, and
 all your sweete and Noble Children.

Your Honours most truly in all
 seruices for the saluation of
 your Soule,

ROBERT BOLTON.



A generall Analyfis of the whole Treatise.



*Servants of God singular from others in Sanctitie, Puritie,
&c.* p. 2.

Gods free grace the fountaine of all our good. p. 9.

His wonderfull mercies to vs, our horrible ingratitude. p. 12.

Personall goodnesse brings comfort and blessings upon posteritie. p. 18.

True saving grace neuer lost. p. 22.

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Gods servants must not serue the times. p. 28.

Euery Christians duty to walke with God. p. 29. The reasons. 30.

To the performing of this there are

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*2. Hate Hypocrisie. 43. Many here guilty, meere pretenders to
Religion.* ibid.

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SOME GENERAL DIRECTIONS FOR A COM- FORTABLE WALKING WITH GOD.

GEN. 6. 8, 9.

8. But Noah found grace in the eyes of the Lord.
9. These are the generations of Noah : Noah was a
iust man and perfect in his generations, and Noah
walked with God.



IN this dreadfull and dismall story
of the old Worlds degeneration
and destruction, falling away,
and finall ruine, here stands in my
Text a right orient and illustri-
ous Starre, shining full faire with
a singularitye of heavenly light,
spirituall goodnesse, and Gods
sincerer seruice, in the darkeſt mid-
night of Satans vniuerſall raigne, and amidst the horribleſt
hell of the strangeſt confuſions, idolatrous corruptions, cru-
elties, b oppreſſions and luſt, that euer the earth bore. *Noah*
I meane, a very precious Man, and Preacher of Righteouſ-
neſſe, to whoſe Family alone, the true worſhip of God was

*Cogita hic ob-
ſecro, quanta vir-
tutis fuerit ille iu-
ſtus, quomodo in
tanta multitudine,
que multo impo-
tu in malum rue-
bat, ſolus ipſe di-
uerſa ambulauit
via, virtutem mali-
tie preferenti. Ne-
que enim aliorum
conſenſus, & tanta*

*frequentia reddebat eum ſegniorem ad virtutis iter: ſed iam prius implebat, quod beatus Moſes olim
dicturus erat: Ne ſis cum multis in malitia. Et quod magis admirabile, multos habebat, in id omnes, qui ad
malu, & ad praua opera inhortabantur, & nullus erat, qui ad bonum induceret, Chryſ. Hom. 2. in c. 6. Gen.
b Perueniente impietate contra primam tabulam, ſecuta eſt corruptio, de qua Moſes in hoc cap. quod ſe pri-
mam polluerunt libidinibus, deinde orbem terrarum repleuerunt tyrannide, ſanguine, & iniurijs. Lat.*

B

confinde

confinde, when all the world besides lay drowned in Idolatry and Paganisme, ready to be swallowed vp into an vniuersall graue of Waters, which was already fashioned in the clouds by the angry, vnresistable hand of the all-powerfull God, who was now so implacably, but most iustly prouoked by those rebellious and cruell generations, that He would not suffer His Spirit to striue any more with them; but inexorably resolved to open the windowes or floud-gates of heauen, giuing extraordinarie strength of influence to the Stars, abundance to the Fountaines of the great deepe, commanding them to cast out the whole treasure, and heape of their waters; and taking away the retentive power from the clouds, that they might powre downe immeasurably; for the burying of all liuing creatures which breathed in the ayre: *Noah* and his family excepted. From whence by the way, before I breake into my Text, take this Note.

Doctr. The Seruants of God are men of singularity: I meane it not in respect of any fantasticalnesse of opinion, furiousnesse of zeale, or turbulencie of faction, truely so called: but in respect of abstinence from sinne, puritie of heart, and holinesse of life.

Reasons: 1. Gods holy Word exacts and expects from all that are new-borne, and Heires of Heauen, an excellencie aboue ordinary, *Prou. 12. 26. Mat. 5. 20. and 47. Being taken forth as the precious from the vile, Ierem. 15. 19.* by the power of the Ministerie, they must not only goe beyond the highest & ciuill perfections of the exactest morall Puritane amongst the most honest Heathens, *Heb. 12. 14.* but also exceed the righteousness, and all the outward religious conformities of the deuoutest Pharises, whose sufficiencies, *Luk. 18. 11, 12.* many thousands in these times come short of, and yet hope to be saued: or they can in no case enter into the Kingdome of

« Quam multos Philosophorum & audimus, & legimus, & ipsi vicin. castos, patientes, modestos, liberales, abstinentes, benignos, & honores mundi simul & delicias respuentes, & amatores iustitiae, non minus quam scientiae! — Quod si etiam

line Deo homines ostendunt quales à Deo facti sunt: vile quid Christiani facere possunt, quorum in melius per Christum natura & vita instructa est, & qui diuinæ quoque gratiae iuuantur auxilio. *August. Epist. 142.* d Quæ non tormenta patiemur, qui cum iubeamur iustitiâ superare Pharisæos, Gentilibus quoque inferiores iaceamus? Quemadmodum igitur, responde quæso, videbimus regnum futurum? *Chrysost. Hom. 18. ad Rom. p. 5. Mit.* As for those vertues that belong vnto morall righteousness, and honesty of life, we doe not mention them because they are not proper vnto Christian men, as they are Christian, but doe concerne them as men, *Hocker lib. 3. of Ecclesiast. Politic.*

Heauen.

Haauen. But lest any bee proudly puffed up with sence of this singularity, and excellencie about his neighbour; let him know, that humilitie is euer one of the fairest flowers in the whole garland of his supernaturall and diuine worth; and that selfe conceitednesse would impoyson euen Angelicall perfection.

2. They must vpon necessitie differ from a world of wicked men; by a sincere singularity of abstinence from *the course of this world; the lusts of men; the* *corruptions of the times; & familiarity with gracelesse companions; the *h* worldlings language, prophane sports; all wicked wayes of thriving, rising, and growing great in the world, &c.

3. They make conscience of those duties and diuine commands, which the greatest part of men, euen in the noontide of the Gospell, are so farre from taking to heart, that their hearts rise against them: As, to be hot in Religion, *Reu.* 3. 16. To be zealous of good workes, *Tit.* 2. 14. To walke *precisely, *Ephes.* 5. 15. To be seruient in spirit, *Rom.* 12. 11. To strue to enter in at the strait gate, *Luke* 13. 24. To plucke out their right eyes; that is, to abandon their boosome delights, *Math.* 5. 29. To make the Sabbath a delight, *Isa.* 58. 13. To loue the Brotherhood, *1. Pet.* 2. 17. With an holy violence, to lay hold vpon the Kingdome of Heauen, *Matth.* 11. 12.

4. Experience, and examples of all ages, from the creation downward clearely prooue the point. At this time, as you see the Saints of God were all harboured vnder one roofe, and yet not all found there. Suruey the ages afterward: The time of *Abraham*; who was as a brand taken out of the fire of the Chaldeans: The time of *Elijah*, when none appeared to that blessed man of God: The time of *Esaiah*, who cryed, chap. 53. 1. *Who hath beleued our report?* The time of *Manasseh*, who built altars for all the host of Heauen, in the two Courts of the House of the Lord: The time of *Antiochus*, when he commanded the Sanctuary, and holy people to be polluted with Swines-flesh, and vncleane beastes to bee sacrificed, the abomination of desolation to bee set vp vpon

* *Ephes.* 2. 1.

* *1. Pet.* 4. 2.

* *Rom.* 12. 2.

* *Prou.* 4. 14. 15.

Ephes. 5. 11.

Coloss. 4. 6.

Sicut qui Diabolum sequitur, Sanctorum collegium affectu, & opere aspernatur: ita qui Deo perfecte adheret, impiorum consortium nequam admittit.

Gregor. in Psal. 6.

* *apoc.*

the Altar: That darke some time, when the glorious Day-Star, Christ Iesus himselfe, came downe from Heauen to illighten the earth: The time of Antichrist, *when all the world wondered after the Beast*: Our times, wherein, of sixe parts of the earth, scarce one of the least is Christian. And what a deale of Christendome is still ouer-growne with Popery, and other exorbitant distempers in point of Religion? And where the Truth of Christ is purely, and powerfully taught, how few giue their names vnto it? And of those who professe, how many are false-hearted or meerey formall?

5. Me thinkes worldly wisdom should rather wonder that any one is wonne vnto God; then cry out, and complaine; Is it possible, there should be so few? Sith all the powers of darknesse, and euery diuell in hell oppose might and maine the plantation of grace in any soule: sith there are moe seares vpon earth, to keepe vs still in the inuisible chaines of darknesse and sune, then there are starres in heauen: sith euery inch, euery little artery of our bodies, if it could, would swell with hellish venome to the bignesse of the greatest *Goliath*, the mightiest Giant, that it might make resistance to the sanctifying worke of the holy Ghost: sith our soules naturally would rather die, and put off their immortality and euerlasting being, then put on the Lord Iesus: In a word, sith the new creation of a man is holden a greater worke of wonder, then the creation of the world.

6. Lastly, let vs set aside in any Country, Citie, Towne, Family: First, all Atheists, Papists, and distempered exorbitants, from the blessed Truth of Doctrine taught in our Church: Secondly, all Whoremongers, Drunkards, Swearers, Lyers, ⁱ Reuellers, Worldlings, Vsurers, and fellowes of such intamous ranke: Thirdly, all meerey ciuill men, who come short of *Cato*, *Fabricius*, and other honest Heathens, and wanting holinesse, shall neuer see the Lord, Heb. 12. 14. Fourthly, all grosse Hypocrites, whose outsides are painted with superficial flourishes of holinesse and honesty, but their inward parts filled with rottennesse and lust; who haue their hands in godly exercises, when their hearts are in hell. Fifthly, all

all formall Hypocrites, who are deluded in point of Saluation, as were the foolish Virgins, and that proud Pharise, Luk. 18. 11. Sixthly, all finall back-sliders, of which some turne sensuall Epicures, and plunge themselues into worldly pleasures, with farre more rage and greedinesse, by reason of former restraint by a temporarie profession; others become scurrill deriders of the holy way; some, bloody goads in the sides of those with whom they haue formerly walked into the House of God, as friends. Seuenthly, all vnfound Professors for the present, of which you would little thinke, what a number there is: I say, let these and all other strangers to the puritie and power of godlinesse be set apart, and tell mee how many true-hearted *Nathaneels* wee are like to k finde.

Uses: 1. Trie then the truth of thy spirituall state by this marke of a sober and sincere singularitie. If thou still holdest correspondence with the world, and conformitie to the fashions thereof; if still thou swimmeest downe the current of the times, and shiftest thy sailes to the sitting of euery Winde; if thine heart hanker still after the tastelesse fooleries of good fellowship, and follow the multitude to doe ill; if thou be caried with the swinge and sway of the place where thou liuest, to vphold by a boisterous combination, lewdnesse and vanity, to prophane the Lords Day, to scorne Profession, oppose the Ministerie, and walke in the broad Way; In a word, if thou doest as the most I doe; thou art vtterly vndone for euer. But if with a mercifull violence thou bee pulled out of the world, by the power of the Word, and happily weaned from the sensuall, insensible poison of all bitter-sweete pleasures; and fellowship with vnfruitfull workes of darkenesse; If by standing on Gods side, and hatred of all false wayes, thou art become the *Drunkards song*, as *David* was, and a by-word amongst the sonnes of *Belial*, as was *Iob*; If the world lowre and looke sowre vpon thee for thy looking towards Heauen, and thy good-fellow companions abandon Thee, as too precise; *If thy life be not like other mens, and thy wayes of another fashion*, as the Epicures of those times

Non possumus negare plures esse malos, & tam plures, vt inter eos prorsus non apparent grana in area. Nam quisquis aream videt, potest putare, quod palea sola sit, *August. in Psal. 47. p. 528.*

Si turbam imitari volueritis, inter paucos angustam viam ambulantes non eritis. *August. de Temp. Serm. 64.*

Luk. 10. 3.
Iſa. 11. 6, 7.

charged the righteous man, when the booke of Wiſedome was written ; In a word, if thou walkeſt in the narrow Way, and be one of that little flocke, which liues amongſt *Wolues*, and therefore muſt needs be little; ſo that by all the *Leopards*, *Lyons*, and *Beares* about thee, I meane all ſorts of vnregenerate men, thou art hunted for thy holineſſe, as a Partridge on the mountaines, at leaſt by the poiſon and perſecution of the tongue ; I ſay, then thou art certainly in the hie way to Heauen.

2. If the Saints of God be men of ſingularitie, in the ſence I haue ſaid ; then away with thoſe baſe and braineſſe cauils, againſt thoſe who are wiſe vnto ſaluation : What ? are you wiſer then your fore-fathers ? then all the ^m Towne ? then ſuch and ſuch learned men ? then your owne Parents ? Are you wiſer then your Head, may the Husband ſay, &c ? ⁿ Nay further, to *Noah* it might haue bin ſaid by the wretches of thoſe times, Art thou wiſer then all the world ? (He out of the height of his heroicall reſolution, eaſily endured and digeſted the affronts and indignities of this kinde from millions of men.) But take thou theſe ſpitefull taunts, and binde them in the meane time, as a Crowne vnto thee, and aduance forward in thine holy ſingularitie with all ſweete

m Cum vndique
mali perſtrepant
& dicant, Quare
ſic viuus ? Tu ſolus
Chriſtianus es ?
Quare non facis
quod faciunt &
alii, &c ? Et tu
dicis, Chriſtianus
ſu n, vt repellas
iſtos neſcio quos:
ſed aduerſarius
premit, vrget,
quod peius eſt
exemplo Chriſti-
anorum ſuffocat

Chriſtianos. Sudatur, aſtuatur, tribulatur anima Chriſtiana, &c. Ideo vide quid dicat. Reſponder e-
nim, Quid mihi prodeſt, quia modò mihi facio remedia, & luctor paucos dies ? Exeo hinc de iſto ſe-
culo, & vado ad Dominum meum, & mittet me in ignem, quia præpoſui paucos dies vitæ futuræ, mittet
me in gehennas — Et hoc fortè non in plateâ tibi dicit amicus, ſed in domo vxor, aut fortè maritus vx-
ori ſideli, bonæ & ſanctæ deceptor ipſius, Si mulier marito, Eua eſt illi: Si vir vxori, Diabolus eſt illi. Aut
ipſa tibi Eua eſt, aut tu illi ſerpens es. *Auguſt. Pſal. 93. p. 201.* ⁿ Non igitur dubium eſt, quin generatio
praua inſenſiſſimè cu n oderit, & variè exercuerit, inſultantes ei: Num tu ſolus ſapis ? Num ſolus tu Deo
places ? Num nos reliqui omnes erramus ? omnes damnabimur ? Tu ſolus non erras ? Solus non damna-
beris ? Hæc magna virtus fuit. Nobis enim hodiè impoſſibile eſſe videtur, vt vnus ſe opponat toti orbi
terrarum, reliquos omnes damnet, tanquam malos, qui tamen Eccleſiam, verbum & cultum Dei iactant,
ſe autem ſolùm ſtatuat Dei filium, & Deo acceptum eſſe, *Lutherus*. Neque paruum eſt deſpicere irridèſtes
& opprobantes, & ſalibus inceſſantes : at iuſtus ille non tantùm decem & viginti, & centum homines,
ſed & omnem hominum naturam & tot myriades deſpexit. Veriſimile enim omnes illos ridere, repre-
hendere, ſubſannare, & debacchari : & fortè etiam, ſi poſſibile fuiſſet, dilacerare voluiſſe. *Chryſoſt. Hom.*
23. in cap. 6. Gen. Tam domeſtica illi erat ſtrenuitas, vt viam diuerſam à vulgari, quam omnis multitudo
in ambulabat, iret : & neque timeret, neque ſuſpicaretur aliquid tale, quale veriſimile eſt, ignavis accideret:
qui ſi quando viderint, multos ſimul conſpirare, hoc velamen, & hanc occaſionem ſuæ ignauitiæ pretext-
unt, ac dicunt : Quid ego nouum, & ſingulare poſt illos omnes faciurus eſſem aduerſarius tantæ multi-
tudinis, & cum tanto populo bellum ſuſcepturus ? Numquid illis omnibus ego admirabilior eſſem ? Que
utilitas foret tantarum inimicitiarum ? Quod commodum tanti odi ? Nihil talium cogitabat, neque in
animum ſumebat, *Idem ibid. Hom. 23.*

content and vndauntednesse of spirit, towards that glorious immortall Crowne aboue ; and let those miserable men, whose eyes are hood-winkt by Satan, and so blinded with earthly dust, that they cannot possibly discerne the inuisible excellencies and true noblenesse of the neglected Saints, follow the folly of their worldly wisdom, and sway of the greater part, to endlesse woe ; and then giue losers leaue to talke.

3. Let every one, who in sinceritie of heart seekes to be faued, euer hold it a speciall happinesse, and his hieft honor, ° to be singled out from the vniuersall pestilent contagion of common prophanenesse, and the sinfull courses of the greatest part ; and to be censured as singular in that respect. Neither is this a singular thing, that I now suggest ; but it hath beene the portion of the Saints in all ages, to be trod vpon with the feete of imperious contempt, as a number of odde despised vnderlings, whereas indeed they are Gods Jewels, and the onely excellent vpon earth. Behold saith *Isaiah*, chap. 8. 18. *I and the Children whom the Lord hath giuen me, and for signes and wonders in Israel. I am as a monster vnto many*, saith *Dauid*, Psalm. 71. 7. *I am in derision dayly, enery one mocketh me*, saith *Jeremy*, chap. 20. 7. *We are made*, saith *Paul*, a spectacle vnto the world, and to Angels and to men, 1. Cor. 4. 9. *We are made as the filth of the world, the off-scowring of all things*, v. 13. In *P Austins* time, those that made conscience of their waies, durst not plunge into the corruptions of the times, and play the good fellowes, were scornefully pointed-at, not onely by Pagans, but euen by vnreformed Professors, Professors at large, as we call them, as fellowes that affected a precisenesse and purity aboue ordinary and others: They would thus insult and scoffingly fly in the face of such an holy one ; *You are a great man, sure, you are a iust man, you are an Elias, you*

° To walke with God, is a precious praise, though none doe it but my selfe, and to walke with man, with the world, with a Towne or Parish, in wicked wayes is a deadly sin, though millions doe it, B. Babington vpon Gen. 6. v. 8.

& inter spectatores nugacium theatrorum noluerit ire nisi ad ecclesiam, patitur insultores ipsos Christianos, & paritur verba aspera, & dicunt, Tu magnus, tu iustus, tu es Helias, tu es Petrus, tu de celo venisti: insultant quocunque se verterit, audit hoc atque inde verbum asperum. Quod si timeret, recedit à via Christi Dei. — Quando audit verba aspera, vnde sibi habet facere solatium, vt non careat verba aspera, &c. Dicat, Qualia verba audio, seruus peccator: Dominus meus audiuit, Daemonium habes, *August. in Psal. 90.*

p Sunt multi male viuentes Christiani, inter quos qui voluerit bene viuere, & inter ebriosos sobrius esse, & inter fornicatores castus esse, & inter consultatores Mathematicorum Deum sinceriter colere, & nihil tale requirere,

¶ Si simplex aliquis, si castus, aut frugalis in Collegio aliquo vel conuento, laram & lubricam perditorum viam non sectetur, fabula, & ridiculum exteris efficitur. Insolens quoque, & singularis, insanus aut Hypocrita continuo appellatur. Vnde & multi, qui ad bonam seueram deuenirent, si cum modestis & bonis degerent; hac ratione abstracti per malorum consortia ad malum trahuntur, dum talia inter suos conubernalis nomina subire verentur. *Nicolai de Chymenges, de vitij Mmst. Eccl. apud Ioan. de Gersonno. Tom. 2.*

are a Peter, you come from Heauen, &c. In a after-times, if a man were but meere civill, ingenious, chaste, temperate, hee was made a by-word and laughing stocke to those about him. They presently said; Hee was proud, singular, beside himselfe, Hypocrite, &c. Thus it was, is at this time, and will be to the worlds end, that every stigmaticall Whoremonger, beastly Drunkard, ignorant Lozell, scoffing Ismael, and Selfe-guilty wretch will haue a bitter gird, a dry blow, as they say, a scurrill gibe, to throw like the Mad-mans fire-brand into the face of Gods people, as though they were a company of odde humorous fellowes, and a contemptible generation. This, I say, euer was, and euer will bee the worlds opinion of the wayes of God. The children of darkenesse euer harbour such conceits, and peremptorily passe such censures vpon the children of light.

It is strange! Men are content to be singular in any thing, saue in the seruice of God, and saluation of their soules. They desire, and labour too, to bee singularly rich, and the wealthiest in a Towne; to bee singularly proud, and in fashion by themselves; to be the strongest in the company to powre in strong drinke. They would with all their hearts be in honour alone, and adored aboue others. They would dwell alone, and not suffer a poore mans house to bee within sight. They affect singularity in wit, learning, wisedome, valour, worldly reputation, and in all other earthly precedencies; but they can by no meanes endure alonenesse, and singularity in zeale, and the Lords seruice. In matters of Religion, they are resolu'd to doe as the most doe, though in so doing they certainly damne their owne soules, Mar. 7. 13. Basest cowardlinesse, and fearefulnesse fit for such a doome! Reuel. 21. 8. They are afraid of taking Gods part too much; of fighting too valiantly vnder the Colours of Christ; of being too busie about the saluation of their soules; lest they should bee accounted too precise, fellowes of an odde humour, and engrossers of more grace than ordinary. It is one of Satans dreadfull depths, as wide as hell, and brimfull with the blood of infinite soules: To make men ambitious, and cou-

rous

tous of singularity in all other things; but in godlinesse, and Gods seruices; not to suffer it in themselves, and to persecute it in others.

Now in this Story of *Noah*, so highly honoured with singularity of freedome, from the sinfull contagion of those desperate times, and happily exempted from that most generall, and greatest Iudgement vpon the earth that euer the Sunne saw, an vniuersall drowning; gloriously mounting vp vpon the wings of saluation and safety, both of soule and body, when a world of Giant-like Rebels sunke to the bottome of that new Sea, as a stone, or lead, I consider,

1. The cause of such a singular blessed preservation; which was the free grace and fauour of God: *But Noah found grace in the eyes of the Lord, verse 8.*

2. The renowne, and honour of *Noahs* name: in that he stands heere as the Father of the new world, holy seede, and progenitors of Iesus Christ: *These are the generations of Noah, verse 9.*

3. The description of *Noahs*, 1. Personall goodnesse: 2. Preservation: 3. Posteritie. These two latter follow. His personall description stands in the end of verse 9. *Noah was a iust man, and perfect in his generations, and Noah walked with God.* Where we finde him honoured with three noble Attributes, which make vp the character of a compleate Christian: 1. Honestie. 2. Vprightnesse. 3. Pietie. And they receiue much excellency and lustre from a circumstance of time: *In his generations:* which were many and mainly corrupt.

Without any further unfolding my Texts coherence and dependance vpon either precedent or following parts, (for Historicall passages are plainer, and doe not euer exact the length and labour of such an exact resolution, as other Scriptures doe,) I collect from the first point, wherein I finde Gods free grace to be the prime and principall cause of *Noahs* preservation, this Note:

Doct. The free grace and fauour of God is the first moouer and fountaine of all our good, Consider for this purpose such places

Pereunte mundo, vnus Noë seruatur, quasi stirps incorrupta, vbi noui mundi sit origo, & nouorum hominum seminarium. Ambros.

Atque he virtutes Noachi circumstantia temporum, personarumque amplificatur, cum ita fuisse dicitur. non erare vnus, sed multis, non conuersatione cum bonis, sed cum hominibus corruptissimis, & seculo corruptissimo, *Iun. in A. sal. c. 6. Gen.*

places as these, Ier. 31. 3. Hos. 14. 4. Deut. 7. 7, 8. Rom. 9. 11, 12, 13. Ioh. 3. 16. Ios. 24. 2, 3. Ephes. 1. 5.

And it must needs bee so. For it is vtterly impossible that any finite cause, created power, or any thing out of Himselfe, should primarily moue and incline the eternall, immutable, increated, omnipotent will of God. The true originall and prime motiue of all gracious, bountifull expressions and effusions of loue vpon His Elect, is His *voluntate*. His *merum beneplacitum*: The good pleasure of His will. And therefore to hold, that election to life is made vpon foresight of faith, good workes, the right vse of free-will, or any created motiue, is not onely *false*, and *wicked*; but also *an ignorant and absurd Tenent*. To say no more at this time, it robs God of his All-sufficiencie, making Him goe out of Himselfe, looking to this or that in the creature, vpon which His will may bee determined to elect. The Schoole-men tho otherwise a rotten generation of Diuines, yet are right in this.

1. That distinction which I learne from my * Master, in his heavenly Sermons published since his death, doth leade vnto aright, and truely inlighten this Head-spring of all our good. 1. Some actions of Gods loue vnto vs, saith he, are so in Christ, that they are wholly suspended on Him, and His merits are the onely procuring cause of them: For example, Forgiuenesse of sinnes, is an action of Gods loue vnto vs, and yet this wholly depends vpon Christ, and his merits; so that his precious Blood must either procure this mercy for vs from God, else they will neuer bee forgiven; and this, and the like loue of God, is both in Christ, and for Christ. 2. There are some other actions of Gods loue, which arise meerely and onely out of the absolute will of God, without any concurrence of Christs merits; As the eternall purpose of God, whereby Hee hath determined to chuse some men to saluation; this is an action of Gods loue meerely rising out of His absolute will, without Christs merits. For Christ is a Mediatour, and all his merits are the effects of his loue, not the cause of it. And yet this loue, though it be not for Christ, yet is it in Christ, Ephes. 3. 11. According to the

Sicut Deo nihil potest esse causa vt incipiat velle: ita & ipsi Deo nihil potest esse causa vt ab eterno aliquid velit sicut nihil potest ei esse causa, vt ab eterno sit, Driedo Tom. 3. lib. de concor. lib. Arb. & predest. diu. cap. 3.
Non enim Deus mouetur ab aliquo re ad extra, ad aliquid agendum; alioquin ipsius voluntas ab alio in volendo dependeret, quod repugnans est. Rubens in 1. Sent. dist. 40.

Diuine voluntatis non solum nulla est causa finalis, & motiua per modum obiecti; sed etiam nullum est obiectum creaturæ, quod possit Deo esse ratio volendi aliud, sed sola sua bonitas, Vasquez in 1. p. dist. 9. q. 23. Art. 5. cap. 1.

** That most worthy, wise, holy, and learned Minister of God, Iohn Randall, Ser. 2. vpon Ro. 8. pag. 44.*

the eternall purpose, which hee wrought in Christ Iesus our Lord: *that is, in regard of the execution of it; for euen this eternall purpose, and all the actions of Gods loue, which arise from his absolute Will, are effected, and brought to passe in and through Christ.*

3. We may take and estimate of the absolute, and infinite frankenesse of this vnconceiueable loue of God to his, which reacheth from euerlasting, to euerlasting, by looking vpon that goodly, faire, sweete, amiable creature described, Ezechiel 16. In the beginning of the Chapter, shee lies most filthy and foule, tumbling in her owne blood, pittied by no eye, abhorred of all; which loathsomnesse should rather haue begot loathing, then loue: auersion and hate, then affection, and liking: yet God Himselfe doth there professe, out of a melting pang, and ouer-flowing abundance of His free grace, that, that time was vnto Him the time of loue: Hee spred his skirt ouer her, and couered her nakednesse. In a word; after shee was dressed, and adorned with Gods most skilfull mercifull hand, shee became a most louely thing: First, washed with water, cleansed from blood, anointed with oyle; then cloathed with broidered worke, shod with Badgers skinne, girded about with fine linnen, couered with filke, decked with ornaments of siluer and gold; with bracelets vpon her hands, a chaine on her necke, a iewell on her forehead, earerings in her eares, and a beautifull Crowne vpon her head; fedde with fine flower, honie and oyle; so that shee became exceeding beautifull, and renowned through the whole World, for her perfect comelinesse, *euen mine owne comelinesse, which I put vpon her,* saith the Lord God.

Ves: 1. All praise then is due vnto *Iehona*, the Author of all our good; the Fountaine of all our blisse, the Well-spring of immortalitie and life, whereby wee liue, and moue, and haue our beeing; our naturall being, the beeing of our outward state; our gracious beeing, the euerlastingnesse of our glorious state. Were the holiest heart vpon earth enlarged, to the vast comprehension of this great Worlds wide-nesse;

nesse; nay, made capable of all the glorious and magnificent *Hallelu-iahs*, and hearty praises offered to *Iehoua*, both by all the Militant, and Triumphant Church; yet would it come infinitely short of sufficiently magnifying, admiring, and adoring the inexplicable myserie, and bottomlesse depth of this free, independant mercy, and loue of God, the Fountaine, and first Moouer of all our good! Wee may and are bound, to blesse God for all the meanes, instruments, and second causes, whereby it pleaseth God to conferre, and conuey good things vnto vs: but wee must rest principally, with lowliest thoughts of most humble and heartiest praisefulnessse, at the Well-head of all our welfare, *Iehoua*, blessed for euer. Wee receiue a great deale of comfort, and refreshment from the Moone and Starres; but wee must chiefly thanke the Sunne: from the greater Riuers also; but the maine Sea is the Fountaine. Angels, Ministers, and Men may pleasure vs; but *Iehoua*, is the principall. Let vs then imitate those Lights of Heauen, and Riuers of the Earth; doe all the good wee can with those good things God hath giuen vs by his instruments; and then reflect backe towards, and returne all the glory and praise vnto the Sunne of righteousness, and Sea of our saluation. The beames of the Moone and Starres returne as farre-backe to glorifie the face of the Sunne, which gaue them their beauty, as they can possibly, vntill they bee reflected, or determine by necessarie expiration, the Sunnes eiculatorie power beeing finite: Let vs semblably euer send backe to Gods owne glorious Selfe, the honour of all His gifts, by a fruitfull improouement of them, in setting forth His glory, and by continuall feruent eiaculations of praise, to the vtmost possibilitie of our gracious hearts.

And here I cannot hold, but must needs most iustly complaine of the hatefull, intollerable vnthankfulnessse of vs in this Kingdome, the happiest people vnder the Cope of Heauen, had we hearts enlarged to conceiue aright of Gods extraordinary loue, and such miraculous mercies, as neuer Nation enioyed! Walke over the World: Peruse the whole face

face of the Earth, from East to West, from North to South, which is about one and twenty thousand miles about both wayes; and from one side of Heauen to another; thou shalt not finde such another illightened *Gosben*, as this Iland, where in we dwell. Of sixe parts of the Earth, fiue are not Christian; and in Christendome, what other part is so free from the reigne of Popery, the rage of Schisme, or the destroying Sword? Or where besides doth the Gospell shine with such glory, truth and peace? Or in what nooke of the World are there so many faithfull Soules, who cry vnto God day and night, against the abominations of the times; for the preservation of the Gospell; that Gods name may bee gloriously halloved, His Kingdome come, His will bee done in euery place, and themselves serue him with truth of heart? And yet we are too ready, if wee haue not the height of our desires, and our wils to the ful, in stead of patience, teares, and prayers, which best become the Saints; to embitter all other blessings, and to discouer most horrible vnthankfulnessse for them, by repining, grumbling, and discontent; I am sure, by not *reioycing* (as we ought) *in euery good thing, which the Lord our God hath giuen vnto vs*; and by not improouing the extraordinarynesse of His mercies, to our more glorious seruice of Him, and more humbly and precisely walking before Him. Giue me leaue therefore in short, to reuiue and refresh your memories, with representation of some generall heads onely of those innumerable speciall fauours, with which Gods mercifull hand hath crowned this Kingdome, for the stirring vp, and enlarging our hearts, to the entertainment and exercise of this most necessarie, and most neglected dutie of praising *Iehoua*. And here, wee of this Nation may a great deale more iustly, and rightly say, then the French Chronicler, in the Preface to his Story, *That we haue liued in a time of Miracles*: our Posteritie will hardly beleeue the wonders done in our dayes. Was it not a miraculous mercy, that such a glorious noone-tide of the Gospell, as wee haue enioyed all our life long, should spring out of the darkest mid-night of damned Popery, which unhappily seized

I speake not thus, to bragge somewhat, which is ready to blow vs up; but to stirre to thankfulnessse, wherein, I know, wee are wonderfully wanting. I tell you not here, how wee beane our selues towards God, which is most wretchedly; but how his blessed Maiestie beares himselfe towards vs, which is most bountifully.

vpon

vpon the face of this Kingdome in the time of *Queene Ma-*
rie; especially watched extraordinarily, and most strongly
 guarded by all the policie of hell, and power of the Pope?
 that the blood of those blessed Martyrs should bring forth
 since, such a world of Gods sincere worship, and so ma-
 ny thousands of gracious Soules, who are already crowned
 with euerlasting blisse? That *Queene Elizabeth*, that match-
 lesse Princessse, and Pearle of the World, should in those
 fierie times bee preserved in safetie, as a sweete harmelesse
 Lambe, amidst so many mercilesse Romish Wolues, who
 implacably thirsted for her precious life? Was it not a won-
 der, that the sacred hand of that selfe-same crowned blessed
 Lady, next vnder Gods Almighty One, should in despite
 of all the Powers of Darknesse, and Popish rage, raise our
 true Religion, as it were by miracle from the dead, a thing
 which the World so little hoped to see; that euen they,
 which beheld it done, scarcely beleeued their owne senses at
 the first beholding? That afterward, the Siluer line of her
 much-honoured life should bee hid in the endlessse maze of
 Gods bottomlesse mercies, from the fierce assaults of so ma-
 ny Popish *Bulls*, such a prodigious variety of murderous com-
 plotments against her sacred Person; and all those desperate
 Assassins of Rome, who all her life long hunted full greedily
 after her Virgin blood? * And was not our deliuerance in
 Eightie eight a Miracle, when the Sea fought for vs, and her
 proud waues enlarged themselues to swallow vp quick their
 prouder burden? There was a day, as many of vs may re-
 member, which the Papists called, *The long-look-for Day*;
 the Day which should pay for all: They meant the Day,
 when *Queene Elizabeth* should die. About which, their
 false prophets were so confident and hopefull, that they ex-
 pected vpon the blood of that Day, to haue built their Idola-
 trous Babel againe: For they would needs foretell, that it
 would bee a bloody Day. y By the vncertainie of the next
 Heire (said one of them in the late *Queenes* dayes) our Coun-
 trie is in the most dreadfull, and desperate case; in the greatest
 miserie, and most dangerous termes, that euer it was since, or be-
 fore

* The excellency of
 Gods providence and
 power for the Gos-
 pell, was extraordi-
 narily improved, in
 the miraculous pre-
 servation of that
 blessed Lady from so
 many attempts, so
 many enemies, so
 many mischiefs. Pi-
 stols, Poisons, Poi-
 sons, Threatnings,
 Insurrections, In-
 iuries, Curses,
 Excommunications,
 and all the utmost
 malice of Hell and
 Pope.
 y Answer to the
 Libel of Engl. inst.
 p. 176. & 185.

fore the Conquest; and farre worse then any Countrie of Christendome, by the certainty of most bloody, civil, and forren warrs: all our wealth and felicity whatsoever, depending upon a few uncertaine dayes of Queene Elizabeth life. Clouds of blood (saith ² another) hang in the Aire, which at the death of Queene Elizabeth will dissolue, and raine downe vpon England, which then is expected as a prey to the ambition of neighbour-Nations. I am sure, the false prophet spake to this sence. And what comes of all this? when the Day came, God, euen wrought a miracle of mercy for the comfort of this Kingdome, and further confusion of such tellers, and foretellers of lyes: * For the Sunne set, and no night followed: the same mercifull hand at the same time crowned Queene Elizabeth with immortall glory, and set the earthly Crowne of this Kingdome vpon King James his head, without sheading so much as one drop of blood. And was it not a miraculous mercy to haue such a King, after such a Queene? who hath alreadye, next vnder that mighty God, by whom Kings reigne, continued the Gospell vnto vs, and preserved vs, from the destroying Sword now full twenty yeeres: And what do you thinke, were twenty yeeres Peace, and the enioyment of the Gospell, worth, were it to be bought? Who hath ennobled this Kingdome for euer, by his excellent Writings, in the cause of Religion against Antichrist, which would haue created a great deale of honour to a priuate man, minding nothing else: How illustrious then doe they make our King? The child vnborne will blesse King James, for his premonition to all the Princes, and free States of Christendome; and that Royall Remonstrance, against the rotten, and pestilent Oration of the French Cardinal, to the vtter, and triumphant ouerthrow of it; penned in that stile, that none can possibly reach, but a learned King: his Golden pen hath giuen such a blow to that beast of Rome, that hee will neuer be able to stand vpon his foure legs againe: hee hath shot out of his Royall bow such keene arrowes, taken out of the quiver of Gods Booke, which will hang in the sides of that skarlet Whore, and make her lame as long as she liues. Did hee not

scale

2 Non vos laet
modò grauis, &
senectâ Principis
ætas, cuius sepul-
chrum, veluti to-
rius regni voragi-
nē & naufragium
fermè sub oculis
contemplamini.
— Caterùm insu-
pèr aduertentes
cogitationes ad
Reipublicæ mem-
bra tam varijs
concilijs distracta,
ingentes moles
tempestarum &
turbationum er-
dentorum imbrum
conglomeratas
nubes veltis im-
pendere ceruici-
bus despicietis.
— Vnde quaque
proh dolor! Anglia
in prædam expeti-
tur & expectatur.
*Westonius de triplici
hominis officio in
peroratione ad
Academicos.*
* Mira cæno, sol
occubuit, nox nul-
la secuta.

scale vs an Instrument of his hand, as it were, to testifie his inuincible cleauing to the Truth, which he hath so excellently, and vnanswerably defended with his Pen, the same day hee gaue the Noble Princessse, a second *Elizabeth*, to the *Palatine*? Hath he not most happily and seasonably stopped the hasty torrent of the Arminian Sect, and the domineering rage of bloody Duels, &c? And was not the discouery and deliuerance from the Powder-plot, that great astonishment of Men and Angels, one of the most vnparalleled and mercifull Miracles, that euer the Church of God tasted? Is it not admirable in the eyes of all Christendome, that the onely Daughter of our King, vnworthily hunted vp and downe like a Partridge in the Mountaines, should with such Heroicall height of Spirit passe thorow so many insupportable dangers, difficulties, and indignities, impossible to be forced vpon Ladies by generous spirits, and as impossible to be borne and ouercome, but by an inuincible spirit; and that Shee and all her Royall little Ones should be still safe in the golden Cabinet of Gods sweetest prouidence? And to crowne all with a wonder of greatest astonishment, doe not we all, that are the Kings faithfullest Subiects, almost feare still, lest we be in a dreame, that Prince *Charles*, the Flowre of Christendome, should returne home so! To say no more: Away then with all sowre, melancholike, causelesse, sinfull discontent. And,

P[sa]. 149. v. 1. 3. 4. 5. Praise ye the Lord, sing vnto the Lord a new song, and his praise in the congregation of the Saints. Let Israel reioyce in him that made him: let the children of Zion be ioyfull in their King. For the Lord taketh pleasure in his people: Hee will beautifie the meeke with saluation. Let the Saints be ioyfull in glory: let them sing aloud vpon their beds. In a word, let vs of this Island, as we haue iust cause, aboue all the Nations of the earth, and aboue all Ages of the Church, from the very first creation of it, praise *Iehoua* most heartily, infinitely, and for euer.

2. Neuer hit any in the teeth with deformity of bodie, dulnesse of conceit, weakenesse of wit, poorenesse in outward state, basenesse of birth, &c. *For who makes thee to differ from another?* Either,

1. Cor. 4. 7.

In naturall gifts, as comelineſſe of body, beauty, feature, ſtature, wit, ſtrength, &c. See Iob 10. 10, 11. Pſal. 139. 13, 14, 15.

In ciuill endowments, or any artificiall ſkill; vntill it come euen vnto matters of Husbandry: See Eſay 28. 26.

In outward things, ſee Pſalm. 127. More particularly, in preferment, and promotion, ſee Pſal. 75. 6, 7. In children, 1. Sam. 1. 27. Pſal. 1. 27. 3. In a good wife, ſee Prou. 19. 14.

In ſpirituall things, ſee Ezech. 16. * In any thing thou canſt name. We are all framed of the ſame mold, hewed out of the ſame Rocke, made, as it were, of the ſame cloth, the ſheares, as they ſay, onely going betweene; it is therefore onely the free loue and grace of God, which makes all the difference.

Whereupon, it was an excellent ſpeech of the laſt French King, as his Chronicler reports: *When I was borne, there were a thouſand other ſoules more borne: what haue I done vnto God, more then they? It is his meere grace and mercie, which doth often binde me more vnto his iuſtice: for the faults of great men are neuer ſmall.*

* Iſa. 43. 25.

Rom. 11. 5.

2. Tim. 1. 9.

Phil. 1. 29.

Rom. 3. 24.

Eph. 2. 10.

In the Hiſtorie of
his life and death
pag. 93.

Let none then, I ſay, ouer-looke, diſdaine, or brow-beate their brethren, by reaſon of any extraordinarineſſe of gifts, eminency of parts, ſingularitie of Gods ſpeciall fauour, or indulgence towards him in any good thing, which hee denies to others. Eſpecially, thy ſelfe being vouchſafed the mercy of conuerſion; neuer inſolently and imperiouſly inſult ouer thoſe poore ſoules, who are beſide themſelues in matter of ſaluation, who like miſerable drudges, damne themſelues in the Deuils ſlauiery, and ſuffer their corrupt nature to carrie them to any villanie, luſt, or lewd courſe. Alas! our hearts ſhould bleed within vs, to behold ſo many about vs, to imbrow their cruell hands in the bloud of their owne ſoules, by their ignorance, worldlineſſe, drunkenneſſe, luſt, lying, ſcoffing at profeſſion, hating to be reformed, &c. What heart, except it bee hewed out of the hardeſt rocke, or hath ſuckt the breſts of mercieſſe Tygers, but would yerne, and weepe, to ſee a man made of the ſame mold with himſelfe, wilfully, as it were, againſt the Miniſtery of the Word, a thouſand warnings, and Gods many compaſſionate inuitations, to caſt

himselfe body and soule into the endlesse, easelesse, and remedlesse miseries of Hell? And the rather should we pittie, and pray for such an one, who followes the swinge of his owne heart, to his owne euerlasting perdition, because, as I said before, there went but the sheares betweene the matter whereof we were all made; onely the free mercy, goodnesse and grace of God makes the difference. If hee should giue vs over to the vnbridled current of our corrupt nature, wee might be as bad, and run riot into a world of wickednesse, as well as he: if the same God visit him in mercy, he might become euery way as good or better, then we.

3. If the free loue of God, bee the fountaine of all our good; away then with that fained fore-sight of faith, right vse of free-will, good workes, which should moue God to elect before all eternitie; and that Luciferian selfe-conceite of present merit, a fit monstrous brood of that Beast of Rome, *who opposeth and exalteth himselfe aboue all that is called God.* For workes meritorious fore-seene, are equally opposite to Grace, as workes meritorious really existing. Here you must call to minde those eight considerations, which I opposed against that wicked Tenent of Merit, which doth iustly merit neuer to taste of Gods free mercy.

From the second point in these wordes; *These are the generations of Noah*] whereas the same and memoriall of all the Families vpon Earth besides, lay buried and rotting in the gulf of euerlasting obliuion, as their bodies in the vniuersall graue of Waters; the family of *Noah*, a righteous and holy man, is not onely preserved in safety from the generall Deluge; but his generations registred and renowned in the Booke of God, and conueyed along towards the Lord Iesus, as his Progenitors and precedent Royall Line; I obserue this point:

Dott. Personall goodnesse is a good meanes to bring safety, honour, and many comfortable blessings vpon posteritie: see Deut. 5. 29. Exod. 20. 6. Psal. 37. 26. Prou. 20. 7. and 11. 21. Psal. 112. 1, 3. Act. 2. 39.

Reason. 1. Parents professing Religion in truth, make conscience

conscience of praying for their children, before they haue them, as did ^a *Isaac*, ^b *Hannah*: When they are quicke in the wombe, as did ^c *Rebeckah*: When they are borne, as did ^d *Zachariah*: In the whole course of their life, as did ^e *Iob*: At their death, as did ^f *Isaac*. And prayers wee know, are for the purchasing of all fauour at the hands of God, either for our selues, or others, the most vndoubted soueraine meanes we can possibly vse.

^a Gen. 25. 21.
^b 1. Sam. 1. 10.
^c Gen. 25. 21.
^d Luk. 1. 64.
^e Iob 1. 5.
^f Gen. 27. 4.

2. Godly Parents doe infinitely more desire to see the true feare of God planted in their childrens hearts, then, if it were possible, the imperiall Diadem of the whole Earth set vpon their heads. And therefore their principall care is, and the Crowne of their greatest ioy would bee, by good example, religious education, daily instruction, louing admonitions, seasonable reproofes, restraint from wicked company, the corruptions of the times, &c. by all dearest meanes, and vtmost endeouours, to leaue them gracious, when they goe out of this world. And *Godlinesse*, saith *Paul*, *both the promise of the life that now is, and of that which is to come*. It giues right and full interest to all the true honour, blessings and comforts which are to be had in Heauen, or in Earth.

1. Tim. 4. 8.

3. Children are ordinarily apt, out of a kindly instinct of naturall louingnesse, from many and strongest motives, to imitate, and follow their Parents, either in basenesse, or better carriage, to Heauen, or Hell.

4. A Father that truly feares God, dare not for his heart heape vp riches, or purchase high roomes for his children, by wrong-doing, or any wicked waies of getting; whereupon, both he and his fare farre the better, and happily decline the flaming edge of those many fearefull curses denounced in Gods Booke, against all vnconscionable dealers. Such as that, Ecclesiast. 5. 13, 14. *There is a sore euill which I haue seene vnder the Sunne, namely, riches kept for the owners thereof to their hurt. But those riches perish by euill tranell, and he begetteth a sonne, and there is nothing in his hand.* And Habac. 2. 9, 10. *Woe to him that conuerteth an euill countenancesse to his house, that hee may set his nest on high, that hee may bee deliuered*

from the power of euill. Thou hast consulted shame to thy house, by cutting off many people, and hast sinned against thy soule.

Vses: 1. Wouldest thou then haue thy little babes thou louest so dearely, blessed vpon earth, truly noble, Gods fauourites, meete thee in Heauen? Be holy thy Selfe. Men are very carefull and curious to haue their seed-corne, and breed of cattell choise, and generous; and will they not endeavour to nurture, manage, and conduct the immortall soules of their children with grace, by godly education, to the highest aduancement of which those noble natures are capable, euerlasting blisse, fruition of all heavenly ioyes, world without end?

2. This may also serue to reprove, and correct those couetous Bedlams, that labour more to haue their children great, than good; rich, than religious. It is a madnesse of that kinde, which wanteth termes to expresse it: That a Man should goe to Hell himselfe, and fit his children to follow him, in seeking to establish his house, and raise his posteritie, by Sacriledge, Simony, Bribery, Vsury, Oppression, Depopulation, or any other course of cruelty, and wrong. For so they lay their foundation in fire-worke, which is able to blow vp themselves and their posterity, body and soule, roote and branch.

3. Let this fill the heart of the dying Christian with sweetest peace. For whereas the bloody knife of prophane mens vnconscionable and cruell negligence in training vp their children religiously, doth sticke full deepe in their soules; and leauing this life, they bequeath vnto them the curse of God, together with their ill gotten goods: hee happily finds his conscience, by reason of his former thirsty de-

8 Quę namque dic
oro aliena rapere
necessitas? Pau-
peras inquis hoc
faci, & inopia ne-
cessarium. Atqui
propterea non de-
bes rapinam ex-
ercere. Nam ta-
les diuitiæ incerta
sunt: Tu vero ta-
les congregas,
non aliter facis,
quàm si quis ro-
gatus cur in are-
nam ædificij sui

fundamenta iaciat, respondeat, Propter frigoris, ac pluuię metum. At ob id ipsum non debebat funda-
mentum in arenam locari. Nam ita ventus, ac nimbus mox illud subuertunt. Itaque si desecere voles, ne-
minem circumuenias. Si liberis tuis voles diuitias tradere, iustas acquire. Illic quippe manent, ac firmę
perstunt. Quę verò tales non sunt, confestim pereunt, ac corrumpuntur. — Si verò omnino discere cu-
pis, (res enim ista necessaria non est) quibus tandem diuitijs magis frui voles? An vitę longioris? At qui ex
rapto desecunt, modico plerumque tempore durant. Nam sæpenumero rapinę & imposturę pœnas
dant, mortem videlicet inuaturam, idq; ita, vt possessis, nisi breui momento frui non liceat, & abeuntes
Gehennam sortiantur. Fit verò & hoc sepe, vt ex delictijs, laboribus & curis agnitudines sibi ipsi conscis-
cant & pereant, *Corinth. 3. 17. & 18. & 19.*

fire and sincere endeauour to doe his children good spiritual-ly, freed from the horreur of such blood-guineffe, and leaues them to that comfortable outward estate, which no iniury or vsury hath impoysoned, and to that neuer-failing prouidence of our heavenly Father, which then is wont to worke most graciously, and bountifully for vs, when wee renouncing the arme of flesh, the fauour of man, riches of iniquitie, and all such broken stauces of roede, depend most vpon it. If wee will needs bee our owne caruers for things of this life, either by right or wrong, fraud or faire dealing, all is one, so that wee may thriue and grow great in the world; then are wee iustly cast off from all mercifull care ouer vs, and exposed to ruine and curse. But if wee rest sincerely for our selues and ours vpon the all-powerfull Prouidence, it will neuer faile, nor forsake vs, but euer exercise, and improoue its sweetenesse and wisdome, for our true and euerlasting good.

In the third Point, a description of *Noahs* spirituall state, which is the compleate Character of a true Christian; consisting of three Attributes: 1. *h* Lustnesse. 2. *i* Sinceritie. 3. *P*ietie. I collect from the first this note:

Doct. Euery truly religious Man, is also a righteous, and true-dealing man. From the second, this:

Doct. Sinceritie is the sinew, and Touch-stone of true Christianitie.

But these two, I haue so often pressed in the course of my Ministry, that I will passe by them at this time.

Looke what kinde of honestie to men that is, which is not accompanied with Religion towards God; the same is that Religion towards God, which is not attended with honestie to men. *Unhonest religion, irreligious honesty, unsincere religion and honesty,* are all in one predicament, as they say, and all out of the right path. If thou haue respect onely to the Commandements of the first Table, and outward

h prax sonat-
virum probum, æ-
quum, iustum, ac
bonum, æqui vi-
delicet, non iusti
studiosum
i uerū significat
hominē integrum,
simplicem, candi-
dum, ac sincerum,
non versutum in
quod nullus dolus
deprehenditur, sed
omniā de se facit, &
ore, & corde inter
se consonant. *Masc.*
Nec *h* uerū sonat
perfectum, ut no-
ster interpretes, ut-
tir, sed integrum,
sincerum, non fu-
catum. *Merc.*
in hunc locum,
on Sometimes is the

scilicet that, non fraudulentus consilijs, non varius, sed simplex, apud *Pagn.* non perfectionem ab-
soluta sanctitatis, sed sinceritatem cordis & pietatis significat; quam solum Deus a nobis nunc exigit.

scilicet dicitur, 1. Tim. 1. 5. Finis mandati est, &c. *Par.*

performance of religious seruices; but neglect duties of the second, and conicionable carriage to thy brethren; Thou art but a Pharise, and formall Professour: If thou dealest iustly with thy neighbour, and yet bee a stranger to the mystery of godlinesse, canst not pray, sanctifie the Lords Day, submit to a sincere and searching Ministerie, &c. which the first Table enioynes; Thou art but a meere ciuill man: If thou put on a flourish, and outward face onely, of obedience and conformitie to both, and yet bee true-hearted in neither, as did the Pharises, Math. 23. 14. 23. thou art but a grosse Hypocrite. Beare thy selfe holily towards God, honestly towards Man, and true-heartedly towards both, or thou art no Body in Christs Kingdome, but still in the gall of bitternesse, and bond of iniquitie. Put on *righteousnesse, and true holinesse* in this life, or thou shalt neuer put on a Crowne of glory in the life to come.

Ephes. 4. 24.

In His generations] which were many, and mainly corrupt. In that then *Noah* stood out, and stucke vnto God thorow so many ^k ages; and against so^l wicked a world; we may learne,

^k Non à verisimiliudine abhorret ætatis dixisse Mo- sen plurali numero, quo melius exprimeret, quam strenuus, & inuisus athleta fuerit Noach, quem tot sæcula non mutarunt, *Ca. in. in cap. 6. Gen. vi. 9.*

^l Mirabile fuit constantis exemplum, quod vni- que seclerum fœ- tore circumdatus, contagionem inde nullam contraxit, *Ibid.*

Doct. That constancie is euer an inseparable Attendant vpon true Christianitie. But because a double constancie is heere implied: 1. One in respect of continuance of time: 2. Another in respect of opposition to the corruptions of the times; I may obserue two points.

Doct. 1. Grace once truely rooted in the heart, can neuer be remooued. See for this purpose, Rom. 11. 29. Mat. 24. 24. 1. Iohn 2. 19. 27. Iohn 10. 28. Rom. 8. 35. Luke 22. 32. 2. Cor. 1. 21, 22. Ephes. 4. 30, &c.

Reasons may be taken, from

1. The dearenesse, strength, constancie, inuiolableness of God the Fathers loue vnto His Children. It is dearer then a Mothers, to her sweetest Babe, Isa. 49. 15. It is stronger then the mountaines, Esa. 54. 10. It is as constant as the courses of the Sunne and Moone and Starres; of the day and of the night, Jer. 31. 35, 36. and 33. 20, 21. It is as sure, as God Himselfe, Psal. 89. 35, &c.

2. Christs

2. Christs triumphant session and intercession at His Fathers right hand. Which may for euer, with sweetest peace, and freedome from slauish trembling, assure vs of our rootednesse in Christ, constancie in grace, and euerlasting abode with him in the other World. Hee that will rent vs from Christs mysticall Body, being once implanted into Him by a liuely fruitfull Faith, and blessedly knit vnto Him by His Spirit, as fast as the sinewes of His precious Body are knit vnto His bones, His flesh to his sinewes, and His skinne to His flesh; must pull Him out of Heauen, and remooue Him from the right hand of His Father. What so furious or infernall power can or dare lay a finger on vs in this kinde! Hee hath taken the poisoning power out of euery thing, that should hurt vs, or hale vs backe to hell. He hath conquered, captiuated, carried in triumph, and chained vp for euer all the enemies of our soules, and enuiers of our saluation. They may exercise vs in the meane time for our good; but they shall neuer bee able to execute their malicious wils, or any mortall hurt vpon vs, either heere, or in the next life.

3. The irreuocable obsignation of the blessed Spirit, Eph. 1. 13, 14. & 4. 30. And who or what, can or dare, reuerse the Deede, or breake vp the Seale of the holy Ghost?

Heere then, as you see, the blessed Trinity is the vnmoueable ground of our going on in grace.

4. The lasting and immortall power of the Word, once rooted in a good and honest heart, Luke 8. 15. 1. Pet. 1. 23.

5. The certaintie and sweetnesse of promises to this purpose, Ier. 32. 39, 40. Zech. 10. 12. Iohn 8. 12. 2. Sam. 7. 14, 15. Psal. 89. 31, &c.

6. The force and might of Faith, 1. Pet. 1. 2, 3, 4, 5.

7. The efficacie of Christs Prayer, Luke 22. 32. Iohn 17. 15, 20. Rom. 8. 34.

8. The durable vigour of sauing graces, Iohn 4. 14. Rom. 11. 29.

9. The inabilityie, nay, impossibilitie of all causes, or creatures to plucke out of Gods hand, Iohn 10. 29. or to draw

any of His to a totall or finall falling away.

1. It is not the Diuell himselfe can doe it, 1. Iohn 5.

18.

2. It is not the world, 1. Iohn 5. 4. Iohn 16. 33.

3. It is not the concurrent fury, and vnitied forces of
all the powers of darknesse, Math. 16. 18.

4. It is not finne, 2. Sam. 7. 14. 15. Psal. 89. 31, &c.

5. It is not weakenesse of Faith, and other graces,
Math. 12. 20. Esa. 42. 3.

6. It is not the imposture of false prophets, Math. 24.

24.

7. It is no creature, or created power, Rom. 8. 38,

39.

Yes: 1. This Point thus confirmed, doth confound that for-
lorne Tenent of the Popish Doctors, which tels vs that a iusti-
fied and sanctified Man may fall finally and totally from grace.
In which I haue heretofore vpon other occasion in your hea-
ring, punctually refuted those which I conceiued *Bellarmines*
best Arguments. I will not then trouble you now with his
Sophistry againe.

2. This sweet and precious Truth may crowne the hearts
of all those that are truly Christs, with ioy vspeakeable and
glorious. Let new Conuerts and Babes in Christ, who are
woont to bee very fearefull and much troubled, lest they
should not hold out, because vpon their first entrance into
the wayes of Christianitie, they are cunningly and concur-
rently encountred with so many oppositions: From the De-
uill, which then rageth extraordinarily: From the World,
which then tendereth moe and more alluring baites: From
the Flesh, which naturally is very impatient of any spirituall
snaffle: From carnall Friends, who cannot endure their for-
wardnesse: From the old Companions, who cry out, They
are turning Puritanes: From the Times, which lowre and
looke sowre vpon their zeale: Sometimes from the Father
which begat them; from the Mother which gaue them suck;
from the Wife which lies in their bosome; from a world of
enemies to grace: I say, in such a case let them graipe in the

armes of their Faith, the proofes and promises in the present Point, and *ride on, because of the Word of Truth*. Let them sweetly, with full assurance, and vnconquerable resolution, repose vpon that etierlasting encouragement, for the finishing of their spirituall building, which Zerubbabel receiued from the mouth of God Himselfe, for successe of the materiall, a Type of this: *Not by might and power, but by my Spirit, saith the Lord of Hosts. Who art thou, O great mountaine? before Zerubbabel thou shalt become a plaine, and he shall bring forth the head stone thereof with shoutings, crying, Grace, grace vnto it.* Zech. 4. 6, 7.

And that they may more comfortably and constantly goe on, let them cast their eyes betime vpon these and the like cautions, at their very first giuing their names vnto Christ.

1. Propose such interrogatories as these to thine owne heart: Art thou content to abandon thy bosome sinne; the sensuall froth of former ^m pleasures, hereafter to delight in God, as thy chiefeft ioy? Canst thou take vp thy crosse, and follow Christ His Truth and holy tracke, amidst the many by-paths that leade to hell, and different opinions of multitudes of men? Art thou willing to suffer aduersitie, disgrace, and discountenance with the righteous, and contemned godly Ones? Canst thou endure to haue things laid vnto thy charge, thou neuer didst, thoughtst, or dreamdst on? To become the *Drunkards song*; a *By-word to those that are viler then the earth*; *musicke at the feasts of those that sit in the gate*, &c. In a word, for Christs sake to deny thy selfe, thy worldly wisdom, naturall wit, carnall friends, old companions, pleasures, profits, preferments, ease, excellency of learning, acceptation with the world, outward state, liberty, life, or what else thou canst name dearest vnto flesh and blood? If thine heart answer not affirmatiuely, (I meane out of the resolution of a well-advised regenerate iudgement; for I know, the flesh will grumble and reclaine :) thou wilt certainly fall away, or end in formality.

^m Delicatus es, Christiane, si & in seculo voluptatem concupiscis, immo nimium stultus, si hic existinas voluptatem, Tertul. de spectac. cap. 28.

2. Looke to thy repentance; that it be sincere, vniuersall, constant; from the heart roote; for all knowne sinnes, to thy dying

dying day. 1. If some worldly crosse be the continued principall motiue: 2. Or the humour of melancholy: 3. If it be confusedly onely for sinne, and in generall: 4. Or for some one speciall notorious sinne onely: 5. Or for some lesser sinnes, with neglect of greater, as for tything Mint, &c. 6. If it be onely legall: 7. But for some sinnes, of what kinde soeuer; leauing but so much as one knowne sinne not taken to heart: 8. Or but for a time: All will come to naught. A foundation of godly sorrow, leasurely, aduisedly, and sincerely laid at first, will be for euer after a comfortable encouragement to Faith, spirituall ioy, well-doing, and walking with God.

3. Take the touch-stone of fruitfull, powerfull, and speciall markes, to discerne and difference iustifying sauing Faith, from all false and insufficient faiths. For a temporarie may goe farre.

4. Let knowledge and affection, like two indiuiduall twins, grow vptogether in thee; and mutually transfuse spirituall vigour into each other. Presume not vpon any knowledge, without an humble inflamed affection; neither build too much vpon the heate of zeale, without the light of knowledge: Either of these may be single in some, and that in singularity, who after may fall away shamefully.

5. Aboue all, looke vnto thy heart. If thy change were Angelicall, in words, actions, and all outward carriage, and yet thy thoughts still the same and reserued: thou art but a gilded Tombe, and cannot bee ⁿ saued. Let a man take a Woolfe, beate him blacke and blue, breake his bones, knocke out his teeth, cut away his clawes, put vpon him a Sheepes skinne, yet still hee retaines his Woluish nature: Let a man become neuer so harmelesse outwardly, yet without a new heart, all is naught.

6. Incorporate thy selfe into the company of Gods people, by all engagements and obligations of a profitable, intimate, and comfortable fellowship in the Gospell. There is a secret tie vnto constancie in the communion of Saints. He is not like to walke long, that walketh alone, especially, if hee might

might enjoy good company. Shunning society with the godly, is too shrowde a signe of a temporarie.

7. Consider well, (for the contrary is a notable discouerie of counterfeits) that thy calling to grace must settle thee more surely in thine honest particular calling and make thee therein more faithfull, conscionable, and painefull.

Let Christians also of longer standing, and more strength, in their assaults about perseuerance, haue recourse vnto this Tower of Truth, and labour to preuent that which they feare :

1. By constancie, in a carefull vse of all the meanes ; the Word, Prayer, Conference, Meditation, Sacraments, &c. To which, let them preserue appetite : and practise that they heare, without omission or delay. Hee that giues way to a heartlesse neglect, or customarie hardnesse of heart in the vse of the Ordinances, may iustly suspect his neerenesse to some fearefull sinne, or fierce temptation ; to some heauy iudgement, or dangerous Apostacie.

2. As soone as they discouer any spirituall weakenesse, or decay ; assault, or temptation ; let them complaine betime vnto the Throne of Grace, and mightily oppose with the feruentest prayers of extraordinarie priuate humiliation.

3. Let them keepe perfection still in their eye, and aime ; and towards the attainment thereof, acquire and acquaint themselues with Rules of holy life, daily directions, courses of most mortified men, &c.

4. Let them watchfully decline all occasions of falling backe : Spirituall pride, knowne Hypocrisie, desire to be rich, vnderualuing and declining the most searching meanes, forme, and perfunctorinesse in religious duties, discontinuance of intimatenesse with the godly, neglect of distractions vpon the Lords Day, &c.

5. Let them consider that all is lost which is past, if they fall off, 2. Iohn 8.

This former Point of constancie in grace, did arise from consideration of blessed Noahs continuance in goodnesse through so many ages : Now in that he did not conform to the

the iniquities of the times, but did stand vnstained, amidst the wickedst generations that euer dwelt vpon earth; I collect the necessitie of another constancie, and that is in respect of opposition to the corruptions of times.

Doct. The seruant of God must not serue the times. Or thus: The true Christian ought to stand at staues end with the corruptions of the time.

Reason. Hee is bound vnto it by his Baptisme. Of such as prophaned themselues, being Christians, with irreligious delight in the Ensignes of Idolatry, heathenish spectacles, shewes and stage-playes, ° *Tertullian*, to strike them the more deepe, claimeth the promise which they made in Baptisme. Hee is not of the world, *Iohn 15. 19.* His life is hid with Christ in God, *Colos. 3. 3.* There is a secret heavenly vigour infused into euery gracious Soule, by the sanctifying Spirit, which deads it to the world, and makes it delight in God. Hee ought to shine in the world, as a light in the midst of a crooked and peruerse nation, *Phil. 2. 15.* Light and darknesse cannot endure one another; neither the power of Grace, those workes of darknesse in which the world lyes drowned. Hee is by no meanes to be conformed to this world, *Rom. 12. 2.* nor to runne with the wicked to the same excesse of riot, *1. Pet. 4. 4.* He is now new-borne, and become a Child of Eternity; whereby his heart is false in loue with new and euerlasting delights; and the eye of his soule turned from the dung of this world, towards the glory of the second Life. As the worldling cannot relish the sweet ioyes of gracious exercises; so neither can the Christian, the frothy pleasures of good-fellowship. You can as hardly draw the sound Professor to a Conuenticule of swaggering companions; as a good-fellow to a day of humiliation.

Ves: 1. Howsoever then, thou mayst seeme to stand on Gods side, by an artificall acting of some affected formes in Religion, by countenancing the Ministerie; if thou beest a great Man, and outwardly conforming to the Ordinances; yet, if in thy practise thou beest plunged into the corruptions of the present, and thine heart hanker still, and hunt in secret after

after youthfull delights, the lusts of men, most applauded fashions of the greater part, thou art not a Christian in truth, but a true counterfeite. Assure thy selfe, if thou swim downe the current, and saile with the tide of the time, thou mayest iustly looke euery moment, to fall vpon the sudden, perhaps in the height of thy temporall happinesse, and hottest gleame of thy worldly glory, into the irrecoverable and euerlasting Lake of brimstone and fire, &c. Psal. 11. 6.

2. Let euery one, who hath giuen his name vnto Christ, euer hold it his Crowne and comfort, to hold a strong and vnconquerable counter-motion to the courses of the world. Let him still discover the true noblenesse of his Christian spirit, and of a minde spiritually generous by gathering vigour, and growing inuincible, from the very oppositions of the wicked, and villanies of the time. See Psal. 119. 126, 127. 1. King. 19. 14. 1. Thes. 2. 2.

It was the saying of a morall Heathen; *That to doe well, where was no danger, was a common thing; but to doe well, where was both perill and opposition, was the peculiar office of a man of vertue*: much more, say I, of a man of God.

And Noah walked with God.] Walking with God, is the top and flower of all Noahs excellencies, and spirituall felicities vpon earth. Whence note,

Doct. That walking with God, is the Crowne of the Christians Character.

It is the durie and propertie of euery true Christian, to walke with his God.

By walking with God, I meane, a sincere endeaour, punctually and precisely to manage, conduct, and dispose all our affaires, thoughts, words and deeds; all our behauiours, courses, carriage, and whole conuersation, in reuerence and feare, with humilitie and singlenesse of heart, as in the sight of an inuisible God, vnder the perpetuall^b presence of his All-seeing, glorious, pure eye; and by a comfortable confe-

^a Q. d. Noah ita sanctè & piè vixit, quasi Deum semper presentem p. oculis haberet, & reuereretur idèque in omni opere cautissimus, modestissimus, religiosissimus, semper incedebat, eratque Deo, Deique voluntati per omnia consentiens, perinde vt homo cum homine amico, vel Domino suo, vbique & indiuulsiè inambulans, illi per omnia consentit, illi in omnibus se con-

format. ^b Opus est ergo, vt hic timor mentes obsideat, opus est, vt ille, qui peccare non vult, presentem sibi cogitet, non in publico solum, sed etiam in domo; non in domo solum, sed & in cubiculo, in nocte, in lectulo, in corde suo, August. Tom. 10. Hom. 27.

quent,

quent, to enioy by the assistance and exercise of Faith, an vnutterable sweete communion, and humble familiarity with his holy Maiestie : In a word, to liue in Heauen vpon earth.

Proofer. Gods Couenant and Commandement to *Abraham*, and in him, to all the faithfull vnto the Worlds end, requires it, Gen. 17. 1.

The practise and protestations of the Saints and seruants of God, seale vnto it. *Enochs* walking with God, chap. 5. was an happy preparatiue to his extraordinary translating to glory.

The Lord before whom I walke, saith *Abraham*, chap. 24. 40. will doe thus and thus.

I will walke before the Lord in the Land of the liuing, saith *David*, Psal. 116. 9.

O Lord God of Israel, saith *Salomon*, 2. Chron. 6. 14. *There is no God like thee in the Heauen, nor in the earth; which keepst couenant, and shewest mercy vnto thy seruants, that walke before thee with all their hearts.*

I haue walked before thee in truth, and with a perfect heart, saith *Hezekiah*, 2. King. 20. 3.

And herein doe I exercise my selfe, to haue alwaies a conscience voyde of offence toward God, and toward men, saith *Paul*, Acts 24. 16. which sounds the same way.

Let their money perish with them, who esteeme all the gold in the World, worth one dayes societie with Iesus Christ, and his holy Spirit,^c said that noble Marquesse of Vico, well skilled and experienced in an heavenly conuersing with his God.

Reas. 1. And it must needs be so : For howsoeuer naturall men and worldlings, out of their obnoxiousnesse, and secret terrors, slauishly retyre, doe not willingly, neither dare they draw neere to that God, which to them is a consuming fire; yet all those, who haue truly tasted how gracious and glorious hee is, shall finde their hearts, out of a secret senie of Gods loue vnto them first, kindly inflamed with infinite desire to liue vnder the comfortable influence of his pleased countenance, to enioy his holy Maiestie with constant peace; and an humble spirituall accessse and acquaintance continually.

^c The life of Galatians, chap. 28.

Heb. 12. 29.

continually. His spirit of Prayer, infinite loue, exercise of repentance, temptations and troubles from Satan; pressuress and oppressions from the World, losse of inward peace, faintnesse of Faith, want of spirituall strength, assault of some speciall sinne, sweetnesse of meditation, dayly fauours showered downe vpon him without number, and aboue measure; fore-thought of the great and last Account, motions of the blessed Spirit, spirituall desertion, &c. but aboue all, the inexplicable blessednesse, goodnesse, and excellency of that highest Maiestie it selfe, driues him to his God many times a day.

2. All Gods loues vnto vs; His louing kindnesse, protections, preseruations bountie, patience, diuine illuminations, spirituall blessings: In a word, euery linke of that golden chaine of Mercy, Grace and Glory, farre thicker set with sweetest blessings in all kinds, then the Heauen with Starres, which our happy Soules haue, doe, or shall enioy from the first springing of it vp (if euerlasting could haue any beginning) out of the adored Fountaine of his free Grace, to the last moment of eternitie in highest heavenly blisse, (if eternitie could possibly euer determine) should be so many keene spurres, deepest obligations, strongest chaines, to draw our hearts most greedily to this infinite delight in him, and thus with an humble familiarity to conuerse with his holy Maiesty.

3. Conscioussnesse of our former walking comfortably with God, sanctified by the life of Faith, will mightily and incredibly support our spirits and courage in the times of confusions and feare. The hearts of sensuall worldlings, for want of reconcilement, and acquaintance with God in calme and comfortable times, sinke and tremble in the Day of distresse, and Gods dreadfull visitations, as the heart of a woman in her pangs, and fall asunder in their breasts like drops of water. But that happy ^e One, who in his prosperity hath made God his portion, and walked humbly in his pre-

^d Si ei qui voluptatibus se dediderit, hac vita sit excedendum, præ horrore quodam & metu vel ante constitutum obeat mortem. Item si futuram ægritudinem suspiceretur, si contumeliam, si

paupertatem, seu aliud istiusmodi quippiam ex inspirato affuturum præviderit, perit illico & consumitur. *(Chrysost. serm. contra Gulum & ceteras corporis voluptates.)* ^e Contra vero qui spiritu vixerit, nulla erit simili calamitate obstrictus, sed sine timore, molestia, discrimine erit, & quauis rerum mobilitate superior: neque eo victor euadet, quod nil sit auersi perperius: sed quod malus vitæ est, aduersos omnes fortune casus contemnere, *(Chrysost. ibid.)*

sence,

Psal. 46. 2.

sence, shall in the time of trouble stand like a strong vnmoveable mountaine, impregnable against the rage of wind and weather, against the cruell incursions of all aduersarie power: when the wicked shall tire the Mountaines with bootelesse cries to couer them; he shall be able to say with *David*, *The Lord is my refuge and my strength, &c. Therefore will I not feare, though the earth bee mooued, and the Mountaines fall into the midst of the Sea.* He shall by the mercies of God, and humble dependance vpon his omnipotent Arme, encounter, and entertaine the terrours euen of the euill day, of the houre of temptation, of the King of feare, and last Iudgement, with confidence and peace.

4. Thy walking with God, will make thee extraordinarily powerfull, and mightily preuaile in prayer; one of the greatest blessings, and sweetest comforts, which can bee named, or enioyed in this life. As the Kings Fauorite, who stands still in his presence, and vnder the immediate, and gracious influence of his Royall eye, doth farre sooner, and much more easily obtaine both his owne and friends suites, then those who are more estranged from the Court: So it is in this case.

5. But aboue all, that which should most quicken, and keene vs to this duty, is that particular interest we haue by Iesus Christ, in *Iehoua* himselfe, blessed for euer. A mystery, which if I should offer to open and enlarge, I should bee endlesse, and yet come infinitely short.

Oh then, let vs infinitely loue, and learne exactly the most sweete and heauenly Art of walking with God! For a more comfortable illightning, and guiding vs wherein, before I come to giue some generall instructions, giue me leaue to premise these quickning preparatiues.

I. Looke that thou lyeest not in any one knowne sinne against thy conscience, hating to be reformed: doe not cherish, allow, or goe on in any lust, corruption, or lewd way in thine heart, life, or calling: suffer not any worke of darknesse, or seruice of Satan to reigne, and domineere in thee. For if so, thou art so farre from abilitie, or possibilitie of walking with God

God, or delighting in him, that thou wearest the Diuels brand, and art yet most certainly one of his. See and search the true meaning of such places, as these; * 1. Iohn 3. 3, 6, 8, 9. Iames 2. 10. Ezech. 18. 21. Plaine 66. 18. and 119. 6, 101. Ezech. 18. 30. Matth. 18. 8, 9. 2. Cor. 7. 1.

* Mistake not the place. I know from hence, the Pelagians, Catharists, Celestians, Donatists, Anabaptists, Libertines dream of, I know not what, Pharisaicall, pharisaicall, and I suppose perfection. But it is true which Austin saith, Qui ambulat in vijs Domini, non operatur peccatum; & tamen non sunt sine peccato: In Psal. 118. Conc. 2. Non peccare, v. 6. idem est ac purificare se, v. 4. sine peccato repugnando, puritati studere, Ber.

Sutable hereunto is the concurrent iudgement, and doctrine of our best Diuines, and worthiest Writers, graciously instructed vnto the Kingdome of Heauen. These are their seuerall assertions to the same sense, in their owne words:

1. A man can haue no peace in his conscience, that fauoureth and retaineth any one sinne in himselfe against his conscience.

2. A man is in a damnable state, whatsoener good deeds seeme to be in him, if he yeeld not to the worke of the holy Ghost, for the leauing but of any one knowne sinne, which fighteth against peace of conscience.

3. So long as the power of mortification destroyeth thy sinfull affections, and so long as thou art unsainely displeased with all sinne, and doest mortifie the deeds of the body by the Spirit, thy case is the case of saluation.

4. A good conscience stands not with a purpose of sinning; no, not with an irresolution against sinne.

5. The rich and precious boxe of a good conscience is polluted, and made impure, if but one dead Flie bee suffered in it. (Hee meanes, any one knowne sinne, lyen and delighted in impenitently.)

6. * Where there is but any one sinne nourished and fostered, all other our graces are not onely blemished, but abolished, they are no graces.

* Dike of the deceitfulness of mans heart. cap. 16.

7. Most true is that saying of Aquinas; That all sinnes are coupled together, though not in regard of conuersion to temporall good; for some looke to the good of gaine, some of glory, some of pleasure, &c. yet in regard of auersion from eternall Good, that is God; So that hee that lookes but toward one sinne, is as much auerted, and turned backe from God, as if he looked to all. In which respect Saint Iames sayes, He that offendeth in one, is guiltie of all.

8. Euery Christian should carry in his heart, a constant and

resolute purpose not to sinne in any thing: for faith, and the purpose of sinning can neuer stand together.

Thou seest then, if Satan keepe possession, but by one reigning sinne, it will bee thine euerlasting ruine. Thou shalt then bee so farre from euer enjoying any humble holy acquaintance with our God, that thou art gone body and soule for euer. One breach in the walles of a Citie, exposeth it to the surprize of the enemy: one leake in a ship neglected, will sink it at length into the bottome of the Sea: the stab of a penknife to the heart, will as well speede a man, as all the daggers that kild Caesar in the Senate-house: if thou hedge thy Close as high as the middle Region of the Aire in all other places, and leaue but one gap, all thy grasse will bee gone: If the Fowler catch the bird, either by the head, or the foote, or the wing, she is sure his owne. It is so in the present case: If thou liue, and lye with allowance and delight, in any one knowne sinne, without particular remorse, or resolution to part with it; thou as yet carriest the Diuels brand, hee hath thereby markt thee out for his owne. As obedience is vniuersall and Catholicke, if sincere; so repentance, if true, is also generall. *It strips vs sturkenaked*, as a worthy Diuine saies well, *of all the garments of the old Adam, and leaues not so much as the shirt behind: in this rotten building, it leaues not a stone vpon a stone. As the flood drowned Noahs owne friends and seruants: so must the flood of repenting teares drowne our sweetest, and most profitable sinnes.*

The premonition therefore I tender in the first place, is this: Thou canst neuer possibly bee fitly qualified, either for

In animā in quā peccatum regnat, non potest Deū regnare Regnum. Quia enim participatio iustitiae & iniquitatis? Quae communicatio licet ad renouationem? Quae confensus Christi, & Beatorum? Et putamus nos Regnum Dei consequi, si a renouatione, idololatriā, & venerealium immunitatibus, Ecce iniquitas, contumelia, iracundia, dissensio, ebrietas quoque & cetera quae patia arbitramur, excludunt nos à Regno Dei. Nec refert vno quis à beatitudine excludatur, an plurius: cum omnia similiter excludant, Hieron. tom. 5. Com. in cap. 5. ad Galat. ad verba illa, Manifesta sunt opera carnis.] Austin habens nomen sacrificium, mulier, falsae vniuersae, bearing, theft, rapine, pride, envy, contumelia, anger, drunkenness, saith; Ex quibuscunque, qui in se vnum habere cognoscit, & penitentiam non egerit, sine remedio in gehennae igne ardebit, Tom. 9. pag. 1458. (Thou know the whole Treatise, I still quote Austin in *editio* printed Lugduni, 1573.) Sicut ad corporis sanitatem, non est satis, ut pectus quis, vel pleura de careat, sed ab omnibus in vniuersum morbis immunem esse oportet: sic ad animae sanitatem requiritur, sordium ac vitiorum omnium in vniuersum abdicatio, *Spina de iust. Christi*. Vbi regnat in corde propositum peccandi, ibi fiducia misericordiae exulat. Sicut miles, si toto corpore fuerit armis vestitus, & vnam partem habuerit nudam; nihil ei prodest, quod totus fuerit ferro vestitus, si per illam vocem par eum cum sagitta percussit; sed sic cadit quemadmodum si totus fuisset nudus: Sic & Christianus, quamois omnem iniquitatem fecerit, in vno peccauerit, similiter peccator statuitur, quemadmodum si semper peccasset. Sicut ait Iacobus, Si omnem legem adimpleas, & in vno transgrediaris, similis eris peccatoris es Legis. *Chrys. tom. 2 in cap. Math. 23. Item 35.* Tam vno morbo aliquis moritur, quam multis morbis, *Zach. tom. 3. ad 1. off.*

the right vnderstanding, or sauing practice of this sacred and sweetest Art, of walking with God; except thou resolute, to stand for euer sincerely at the sword's point against all sinne. Euen thy bosome-sinne must be abandoned, if thou looke for any blessing in this kind: Thou must put off the shirt from thy sinfull soule; for as the shirt is to the body, so is the beloved sinne to the soule; it stickes closest and neere, and is done off with most adoe.

And because this darling-pleasure, minion-delight, *Peccatum in delicijs*, as the Fathers call it, is Satans strongest Hold, his Tower of greatest confidence and securitie, when hee is driuen out elsewhere, and so by consequent most powerfull and peremptorie to keepe a mans heart estranged with largest distance, and incompatible auersion from all holy acquaintance with God; I will in short labour to illighten, and disintangle any one, who vnfaignedly desires an vtter diuorce from this bosome-diuell; by telling him, first, what it is: secondly, what his is: thirdly, how hee may bee deceiued about it.

1. As in euery man, there is one element, one humour, and ordinarily one passion predominant; so also one h worke of darknesse, and way of death. And it is that which his corrupt, and originall crookednesse, vpon the first electiue suruay, and prospect over the fooles Paradise of worldly pleasures, fleshly lusts and vanities of this life, by a secret sensuall inclination, and bewitching infusion of Satan, singles out, and makes speciall choice of, to follow and feede vpon, with greatest delight, and predominant sweetnesse: afterward, by custome and continuance, growes so powerfull, and attractiue, that it extraordinarily endeaues, and drawes vnto it the heate of all his desires, and strongest workings of his heart, with much affectionate impatiencie, and headlongnesse: and at the height, by an vnresistable tyranny, it makes all occasions and occurrences, friends and followers, the deepest reach of policie, and vtmost projects of wit, Religion, conscience, credit with the world, the vniuersall possibilitie of body, soule, outward state, seruiceable, and contitibu-

h Quema Immodum nemo tam perditus, aut flagitiosus inuenitur, quin ab aliquo vitijs magis quam à carnis, abhorreat: sic nemo tamq̃ sanctitatis est, quin ad vnum aliquod peccatum, quam ad cetera propensior sit. *Cartw. in Prou. pag. 1262.*

Much more then in his state of nature. The flesh in euery one hath some speciall darling-sinne, wherein she most delights; which is as her right eye, in regard of pleasure, or as her right-hand, in regard of profit, &c. Dyke, Of repentance, chap. 13.

*1st page.
41. Top.*

tarie vnto it, as the Captaine, and commanding sinne; as to the Diuels vice-roy, domineering in the wasted conscience. In some, it is worldlinesse, wantonnesse, ambition, opposition to godlinesse, vsurie, pride, reuenge, or the like: In others, it may be drunkennesse, the swaggering vanitie of good fellowship, gluttony, pleasures of Play-house-hanting, gaming, scurrill ietting, &c. obstinate insatiablenesse in allowed recreations, idlenesse, or such like.

2. Thou mayest discover it by such marks as these:

1. It is that, which thy truest freinds, thine owne conscience and the finger of God in the Ministerie, many times findes out, meetes with, and chiefly checks thee for.

2. It is that, which if it breake out into act, and bee visible to the eye of the world, thine enemies most eagerly obserue, and obiect, as matter of their most insultation, and thy greatest disgrace.

3. That which thou art lothest to leaue, art oftenest tempted vnto, hast least power to resist, and which most hinders the resignation and submission of soule and body, of all thy courses and carriage, heartily and vnreservedly to the Word and will of God.

4. It is that which God oftenest corrects in thee, even in the interpretation, and guiltie acknowledgement of thy selfe-accusing heart. It may bee, at seuerall times thou hast bin afflicted with some heauy crosse in thine outward state, losse of a child, some fits and pangs of bodily paine, terrours and troubles of minde, or some such proportionable visitations: now in all these, and like afflictions, vpon the first smarting apprehension, thy conscience, if any whit awaked, on its owne accord seized vpon that sinne we now seeke for, as the principall *Achan* and author of all thy misery.

5. If euer thou wast so sicke, as out of extremitie to receiue sentence of death against thy selfe, and despaire of recouerie; if thy conscience was stirring, this sinne afrighted thee most, and gaue the deadliest blow to driue thee to finall despaire. And if thou shouldest die in it without repentance, which God forbid, it would infuse most hellish vigour and

and venome, into the neuer-dying worne, which would thereby more mightily gnaw vpon thy conscience, thorow all eternitie. If euer the sword of the Spirit shall cleaue it from thy bosome, which is infinitely to bee desired, and strike thorow thy sensuall heart with true remorse, it will cost thee the bitterest teares, most sighes, and deepest groanes.

6. It is that, which thou art lothest, and wouldest least be acknowne of. If it were possible, thou couldest be well content, that no *Iohn Baptist* should euer heare of thy *Herodias*. And therefore thou beatest thy braines, and improouest thy wit, to deuise (if it be capable of dawbing) distinctions, euasions, excuses, extenuations, whole cart-loades of fig-leaues, to colour and cloke this foule Fiend, though fauorite to thy bewitched soule.

7. That, which thou art in a bodily feare, the Minister will meddle and meete with, when thou art going towards a conscienceable, and searching Sermon. For thou thinkest with thy selfe, If this day he disclose my bosome, I shall both bee disgraced amongst my neighbours that know it, and cast also into dumps, and melancholy by his denouncing of terrour against it.

8. Thoughts, plots, and projects, about it, a thousand to one, ordinarily seize vpon thine heart, with first and most acceptable entertainment at thy very first waking; if they haue not broken off thy sleepe, and troubled thee in thy dreames.

9. The cares, pleasures, and appurtenances of it are woont to thrust, and throng vpon thee one the Lords Day, with extraordinary eagernes, importunitie, and vncresistablenesse. For the Diuell that desires to haue thy minde most distracted vpon that Day, makes choise of the fittest, and pleasingest baies, to draw away and detaine thy heart, and the most alluring obiects, for diuersion.

10. In the darknesse, and discomforts of the night, if thou beest suddenly awakened with some dreadfull thunder, lightning, or terrible tempest, the guilt and accusations of thy be-

loued sinne is wont to come into thy minde in the first place, and with greatest terrour.

Thirdly, a man may be deceiued, in conceiuing, that he is vtterly diuorced, and quite deliuered from his bosome sinne, and yet it bee but a meere exchange, or some other mistake. This grosse, affected selfe-impotence, may bee scene in such cases as these :

1. He may change onely the outward and visible forme of it. For instance : Whereas the same sinne of couetousnesse doth vtter and expresse it selfe by vsury, simony, sacriledge, bribery, grinding poore mens faces, crushing, and vnnecessarily keeping vnder the poorer of the same trade, stealing, ouer-reaching by tricks of wit, all manner of wrong-doing, all kinds of oppression, detaining ill-gotten goods without restitution, &c. Hee may insensibly glide out of one gulph of griping crueltie, into another; he may fall from one of these, being a more notorious, and cursed trade of hoarding, to some other of them lesse obserued, and not so odious in the world, and yet still abide in the *chambers of death*, and vnder the tyranny of a reigning sin. The foule sin of vncleannesse doth actuate it selfe by fornication, adultery, selfe-pollution, brutish, and immoderate abuse of marriage, and such other abhorred impurities. Now, hee may passe from one of these pollutions, more crying and abominable, to some other of them, not affrighting the conscience with such grislinesse and horror, and yet still lye in the impenitent and damnable snares of lust.

2. He may surcease, and refraine from the outward grosse acts of such hatefull villainies; and yet his inward parts bee still defiled with insatiable sensual hankerings after them, delightfull reuoluing them in his minde, and contemplatiue commission of them. For instance : Hee may hold his hand both from the crying violence of oppressions and wrong, and the closer conueiances of cunning and fraud; and yet couetousnesse may still reigne in him, by the earthly exercise of the heart. Hee may forbear the externall acts of vncleannesse, and yet lie and languish abominably in speculatiue wantonnesse, and adulteries of the thought; the visible executions

of reuenge, and yet nourish in his distempered affections, the hellish Vipers of heart-burning hatred, and spite; all indirect ambitious climbing into high roomes, and yet bee passingly proud, and ouer-greedie of precedencie.

3. Nay, he may change the kinde of his bosome sinne, in respect of matter, forme, obiect, euery way; and yet vpon the matter, it is but the exchange of one foule fiend for another. For instance: wantonnesse may bee his sweete sinne in youth; and worldlinesse in old age: reuelling in his yonger yeeres; downe-right drunkennesse in his declining time: prodigalitie may sway in some part of his life; pinching in some other: Hypocrisie may raigne at one time; Apostasie at another: furious zeale for one while; prophane irreligiousnesse for another.

4. When the blasting frosts and feeblenesse of old age, haue with a sortish deadnesse and listlesnesse emasculated and wasted the ambitious vigour of his minde, and the boisterous heat of his affections, haue dried and drunke vp the milke in his breasts, and marrow in his bones; his darling sinne may then at length bid him adieu, without any penitent discharge, and hee may say vnto it, I haue no more pleasure in thee. Whereupon he may falliely conclude a mortification, and finall conquest ouer it; a secure deliuerance from the guilt and curse of it.

5. Hee may vnfoundly please himselfe with an vnvoluntary, and enforced cessation from it; when there is no want of good will, as they say; but onely, of matter, meanes, opportunitie, entisement, company, prouocation, or something for the full and free acting and enioyment of it. So want of money may restraints a man, but full sore against his will, from strange apparell, gaming, Ale-house haunting, buying of Benefices, Offices, high roomes, &c.

6. Hee may for a time pull his necke out of this strongest yoke of Satan, onely out of melancholicke pang of slauish terrour, serious fore-thought of death, and lying euerlastingly in Hell, true apprehension of the impossibilitie of being saued without abandoning it; vpon some desperate hor-

rour of bringing againe his beloued sinne in his bosome to the
 Communion, after so many causefull prouocations of Diuine
 Iustice; obseruation of some remarkeable vengeance seized
 vpon his fellow-delinquents; or sensible smart of some terri-
 ble blow from Gods visiting hand in one kinde or other: I
 say, vpon some such occasion, hee may for a time forbear
 his bloody oathes, vsury, drunkennesse, gaming, Playhouse
 haunting, selfe-polluting, walking *in the blacke and darke
 night after the strange Woman*, or what other sinne soeuer
 doth reigne in him, and retaine him strongliest in the Diuels
 flauerie. But because it is not the worke of the Word, hum-
 bling him soundly vnder Gods mighty hand, planting faith,
 and infusing mortifying power, hee is not able to hold out
 long; but the *uncleane spirit* returnes, and rules in him againe
 farre more imperiously, and sensually, out of indignation
 of its discontinuance, and proportionally to the parties new-
 collected strength, and eagerneesse, to recommit it, after
 his extraordinary and impatient forbearance. I know, it is
 not impossible, but that a man, after his conuersion, by the
 sudden surprizall of some violent temptation, and cunning
 traine of Satan, may bee hailed backe to commit his sweete
 sinne againe; especially if it bee of some nature, (though it
 be a very heauy case, and to be lamented, if it were possible,
 with teares of blood:) yet hee neuer doth, nor can returne
 to wallow in it againe, or allow it. After such a dreadfull re-
 lapse, his heart bleeds afresh with extraordinarie bitterness
 of penitent remorse, hee abhors himselfe in dust and ashes, as
 exceedingly vile, cries more mightily vnto God in a day of
 humiliation, for the returne of his pleased countenance, re-
 paires and fortifies the breach with stronger resolution, and
 more inuincible watchfulnesse, against future assaults, and all
 assayes of reentry. But now the temporarie I talke of, after
 his formall enforced forbearance, engulphs himselfe againe,
 with more greedinesse, into the pleasures and sensualitie of
 his bosome sinne, lies, and delights in it againe, as the very
 life of his life, and hardens himselfe more obstinately in it,
 as a thing impossible to leaue, and liue with any comfort.

Vpon

Vpon his returne, the *uncleane spirit* rages more then bee. Mat. 12.45.
fore.

Thus to lend thee some light, for a more full discouerie,
and thorow disintanglement out of its pleasing snares; I haue
intimated briefly what a beloved sinne is; what thine may
bee; and how thou mayest bee deceiued about it. For if
thou wouldest truly taste how gracious, and glorious the
Lord is in a sweete communion with His blessed Maiestie;
if thou wouldest bee intimately acquainted with the mystery
of Christ, wherein are hid infinite heauenly treasures; and
such pleasures, *as neither eye hath seene, nor eare heard, nei-*
ther hath entred into the heart of man; if thou wouldest euer
bee fitly qualified to *walke humbly with thy God in the way*
which is called Holy; as thou must fall out for euer with all
sinne, so must thou principally and impartially improoue all
thy spirituall forces, and aide from heauen, vterly to demo-
lish and beate to the ground the Diuels Castle; to dethrone
and depose from its hellish tyrannie ouer thee, that grand im-
poisoner of thy soule, and strongest barre to keepe out grace,
all acquaintance, and sweetest entercourse with God; thy
bosome sinne.

Take notice by the way, that sith wee concurrently, and
constantly teach, that iustifying Faith doth purifie the heart
from the raigne and allowance of any lust, or lewd course,
and plants by the power of the holy Ghost, a sincere vniuer-
sall new obedience, and regular respect to all Gods comman-
dements, to all good workes of lustice, Mercy, and Truth;
and that wee neither doe nor dare giue any comfort to any
man of his being iustified and assured of Gods loue, that goes
on impenitently in any one knowne sinne against his consci-
ence, hating to be reformed; I say, sith it is thus, take notice
how unworthily, and wrongfully, the Antichristian Doctors,
hauing receiued foreheads from the Whore of Babylon, deale
with vs in this point. Heare them speake:

So that their iustification, (meaning ours) saith *a Fitzher-*
bert, may according to their opinion, stand with all wicked-
nesse. a P. 1. p. 537.

These

b Sect. 38.

These words, saith ^b *Arnonx*, (meaning of the French Confession) are set downe to assure the wickedst man that is, of the righteoulnesse of the Sonne of God.

By the application of Christs satisfaction by faith, saith ^c *Lessius*, he (meaning the Protestant) is reputed iust before God, though he finde no change of will at all within.

The skarlet Fathers in the Trentish Conuenticle, ^d say, that *Luther* from iustification by faith alone, collected, not onely that good workes are not necessary, but also that a dissolure libertie in obseruing the Law of God, and of the Church, will serue the turne.

Bellarmino ^e also comes in, with his *videntur*. They seeme, saith hee, altogether to thinke, that a man may be saued, although hee doe no good workes, nor obserue Gods Commandements. Which he there onely seemes and assayes to proue, but indeed playes the calumniating Sophister.

The iustifying faith of the Aduersaries, saith ^f hee in another place, takes clearely away Prayer, Sacraments, Good workes, and whatsoever God hath instituted for our saluation.

The Protestants, saith ^g *Stapleton*, will haue certainty of grace to be in a man, not onely without any respect, necessitie, consequence, presence, or conueniencie of good workes, but also whatsoever finnes being present.

The ^h Rhemists also most slanderously affirme, that wee condemne Good workes, as vncleane, sinfull, hypocriticall.

Arnoldus also swels with malicious Popish poison, and the rancour of a slanderous spirit, when hee fathers vpon vs such falshoods as these: as though wee should teach, that all men are bound to belecue, that they are elected to eternall

^e In his consultation. Real. p. 163.

^f As it is translated into English by W. I. 1618.

^d Hist. of the Council of Trent. lib. 2. pag. 190.

^e Videntur omnino existimare posse hominem saluari, etiamsi nulla bona opera faciat, nec mandata diuina custodiat, *De iustif. lib. 1. c. 1. Sect. Ca. 2. 2. 2.*

^f Fides illa specialis, quam aduersarij fingunt esse fidem iustificantem, tollit e medio orationem, sacramenta, opera bona, & quicquid aliud ad salutem nostram Deus instituit, *De iustif. lib. 1. cap. 10.*

^g Hanc certitudinem adesse volunt, non solum sine vilo respectu, necessitate, consequentia, presentia, aut conuenientia bonorum operum, sed etiam presentibus quibuscunque peccatis, *De iustif. lib. 2. cap. 3.*

^h In cap. 2. te 1. 2. *Rom. Sect. 3.*

ⁱ *Arnoldus* nobis

affigit nos docere; omnes homines teneri credere se ad vitam eternam esse electos; nos inbere omnes sceleratos esse securos, ut qui nullis flagitijs possint excidere a salute. Apage tam abominandam doctrinam, purissimam calumniam, mendacium sesquipedale. Heare what we hold: Immo verò docemus, eum qui non vult in Christum credere, nec respicere, teneri credere salutem Christi morte partam, ad se non pertinere. Dicimus, dicere; Sum electus, ergo mihi licet esse improbo, sermo est reprobi, qui idem vult malus esse, quia Deus bonus est, *Mohr. Anat. Arminianu, cap. 24. Sect. 40.*

life:

life: that we bid all wicked men be secure, as those who can fall from saluation by no villanies.

Now the Lord rebuke thee, Satan, who fittest with such extreame malice and falshood in the foule mouthes of the Popish Proctours, and *Rabshakehs* of Rome, that they should with such prodigious lies and villanous slanders, reuile the Lords Champions, and traduce the glorious heavenly truth of our most holy and righteous Religion.

But to my purpose, and to conclude the point; Thou must either with a resolute and euerlasting diuorce abandon, and abominate thy bosome sinne, thy darling delight, to the pit of hell, whence it hath formerly receiued much enraged sensuall poison, to the wofull wasting of thy conscience, and the stronger, and longer barring thee from grace; or else thou must continue an euerlasting stranger from all communion and conuersing with God; thou shalt neuer bee able to meet him in his Ordinances with true reuerence and delight, or looke him in the face with comfort at the last day.

II. Scorne with an infinite, and triumphant disdain, to serue the mighty Lord of heauen and earth, seruilely, slavishly, or formally; for by-respects, priuate ends, or any thing, saue his owne sweet, gracious, glorious Selfe. Hate hypocrisie from the very heart-roote: Which foule fiend painting her selfe more vnobseruedly in the warme Sun, and shining prosperitie of the Gospels flourishing estate with an outward gilt, and superficiall tincture, doth with greater varietie, and stronger imposture, deceiue both mens owne soules, and others, in the glorious noone-tide thereof: Nay this great Agent for the Prince of darkenesse, is so politicke and pragmaticall, that hee preuailes too much many times, euen in the declination of that glorious Sunne, in the disaceptation and dampe of profession and forwardnesse. For though at this day, Professours of the gracious Way bee in greatest disgrace with the most; and a drunkard, a swaggering Good-fellow, an Usurer, a sonne or daughter of Belial, shall finde more fauour, applause, and approbation with the world, then a man which makes conscience of his wayes; so

We may iustly and upon good ground, be frighted and intimated from sinne, to the seruice of God, both by consideration of hell fire, and intimation of an immortall Crowne, as by inferior and subordinate motives: but the principall and most predominant attraction of our hearts to good, ought to be the Soueraigne Good, God blessed for euer, See Pet. Mart. vpon chap. 1. of Iudge, Finis mundi principales non voluntur à principali, Keck, cap de fine

that

that it may seeme the greatest madnesse that may be, to make profession of Religion hypocritically: yet euen in these times there are some causes, in which the Diuell takes occasion to cause some to play the Hypocrites notoriously.

Simon Magus being becom famous by his Magicall miracles, now vanishing before the light of the Gospell, continues to the outward worship of God, in receiuing the Sacraments, and presseth into the company of the Apostles, that he might continue the applause, and admiration of himselfe, by a new way, the former failing, euen by the miraculous gifts of the holy Ghost, which he wickedly offers to buy for money.

1. Some there may be, who being weake and worthlesse, yet vaine-glorious, and ouer-greedy of reputation, finding, that they finde no such acceptation and applause with worldlings, by reason of their worthlesnesse, and that naturall men entertaine them not with that estimation and account proportionable to their proud expectation; and conceiuing also, that by their association, and siding with the Saints (who in preciousnesse of regard, and dearenesse of loue euer infinitely preferre the poorest Christian before the proudest Nimrod) for one Larke, is worth a thousand Kites) they shall bee prized aboue vulgar esteeme, and ordinary valuation, purposely put on a vizour of outward conformity to the courses of Christianity, that thereby they may procure and purchase some speciall credit, and remarkeable respect, and with some at least, bee accounted some body in the world.

Indas carrying the bagge, for the dishonestie of money for necessities, and to the poore, did by secretes paynting to himselfe, feede his covetous humours, and that farre more easily, and vnobseruedly, in the company of Christ and his Apostles, and under the colour of a religious conformitie, Ioh. 12. 6. and 23. 22.

2. Others there are, who seeing they cannot so easily and excessively satisfie and glut their greedy humours, by their commerce, dealings, and mutuall negotiations with naturall men; for such are well able with equall cunning, to counter-mine against their craftie and coozening vnderminings; their consciences will serue them to encounter and retalliate their vnconcionablenesse, with like ouer-reaching retributions of circumuention and wrong; they can well enough sound and fathome with the crooked line of their owne deceitfull hearts, the inuisible depths of their Machiuellian projects and plots of knauery; I say, others there are, who vpon such occasion, that they may thriue in the world, and grow in wealth more easily, and vnobseruedly, put on a cloke of outward profession, and in policie onely and hypocritic draw towards the better side; mixe and ioyne themselves with Gods children, hang vpon, and adhere vnto true Christians; because they pitch vpon them, make speciall choise

choice of, and single out such vpon purpose, as those, from whom, by reason of the singlenesse and simplicitie of their hearts, vnspicioulnesse of their charitie, the equitie, and conscionablenesse of their dealings, in these coozening, supplanting, and vndermining dayes, they may most fairely and easily sucke out the greatest aduantage, and prey vpon most plentifully, with the deuouring teeth of couetousnesse and craft, guilded ouer onely with a vaile of seeming, and vernish of hypocrisie.

3. Some there may be, whom onely the very terrours, and sting of slauish feare, and fore-thought of the wrath and torment to come, may driue, and restraine from the execution of grosser villanies, excite and enchain to the outward exercises of holy duties, and many actuall religious conformities. For instance, some may repaire to the House of God vpon the Lords Day, not for any such great loue vnto Gods Truth or conscionable Ministerie; but for feare, that being then alone, or walking idly abroad, their guilty consciences should worke more fearefully and fiercely vpon them; and that thoughts of their sinnes, death, hell, damnation, and other such terrible considerations would come into their mindes, with affrighting griesly formes, and apparitions of horror. Some it may bee, for feare they should bee iustly censured, and marked out by men acquainted and experienced in the mysterie of grace, and wayes of God, with the odious deserued brand of Prayerlesse, and Atheisticall * wretches; or lest they should bee seized vpon with some remarkeable iudgement, in their owne persons, families, or goods, by fire, robbery, tempest, ill successe, death, horror, despaire, or other fearefull accident, dare not for their liues, but continue a course and formall taske of Prayer Euening and Morning in their houses. Some also, in times of trouble and terrour especially, as of extraordinarie thunders, impetuous tempests, dreadfull apparitions in the ayre, &c. flie into the company and communion of Christians, driuen thither by the fearefulnesse of their spirits, and hope to receiue protection of their guiltinesse, and preservation from
wrath,

* Psal. 14. 4.

wrath, by the prayers, presence, and acceptation of such holy Ones. Wee see in mens carriages to humane lawes, that euē feare of them restraines many from many lawlesse outrages, and constraines to many ciuill conformities, against which their sensuall hearts and humours doe infinitely rise and reclaime, with much distaste and auersion. Doe you not thinke, that many drunkards would as well liue in murder, and vpon the spoile, as in their present abominable swinishnesse; did they not hold it a more horrible thing to bee hanged, then to pay five shillings, or sit in the stocks? Would not many at Sermon time, rather bee in the Ale-house, than in the House of God, were not the constitutions of men a curbe vnto their corruptions? Would not some desperate wretches as well strike thorow at once, and quite dispatch those they hate, as kill them all the yeere long, with their cruell thoughts and bloody malice; were not thought free, and actuall murder death by the lawes of men? Would not many malicious Papists, thinke you, as well speake traitterously of the King, as teare Gods glorious name with their oathes, and blasphemous tongues; were they not terrified with feare of Tyburne? It may be so proportionably in mens behauiours towards diuine Lawes, the holy Statutes of Heauen, and that highest Tribunall. But as in the former we ought to be subiect, not onely for wrath, but also for conscience sake; so in the latter much more, not onely for terrour of Gods Iudgements; but also for loue of his Truth.

Rom. 13.5.

A worthy Diuine summes vp all I would say in this point, thus: *Sometimes, saith he, the feare of Gods Iudgements, as of the racke of an accusing conscience, of the torments of hell-fire, &c. boldeth men in a slavish obedience.*

I feare me, there are too many abroad in the world, especially great Ones, who by forbearance of other grosse sinnes, to which their sensuall affections are not so indeared, outward performance of some holy duties, formall presence at religious exercises, countenancing, and patronage of godly Ministers and good men, hope to make amends, as it were, and to purchase protection and dispensation, for the vengeance

geance due vnto the sinfull pleasures of some bosome and beloved lust wherein they secretly lie. And therefore their outside conformitie in other things, is caused by feare of being horribly and remarkably plagued for that close darling delight.

4. Others there are, who by reason of awefulnesse vnto, correspondencie with, dependance vpon, gainefull expectation from some gracious great One, Christian friend, reuerend Pastour, Patrone, Land-lord, or Gouvernour, religious rich kinred, &c, or other such by-respects, conforme to the outward formes of Religion, and liue reseruedly vnder the Canopie of a counterfeite profession. The false and hollow hearts of men, harbour many times, many priuate ends in their outward seruices of God, and howsoeuer they openly pretend Religion, yet they secretly intend, and plot the satisfaction of their humour, and seruing of their owne turnes, by an artificiall, enforced, temporarie taking part with the better part. Such seruile Professours as these, ordinarily in the meane time stand at a stay in an externall conformitie to Christian courses; for no spirituall life warms their affections, no roote of grace growes in their hearts: Formalitie in this kinde, is euer voide of all vitall vigour, vegetation, and activitie; constant onely in an heartlesse plodding course and coldnesse; and many times, at length, when the motiue of their religious representations and shewes is remooued, and the end compassed, for which they counterfeited, they put off their vizours, and appeare againe plaine carnall men, and downe-right good-fellowes, as they were before. The Play being done, they are Rogues againe,

5. Some there may be, who out of a greedy pursuite of a generall applause from all sorts of men; and ambitious hunting after a promiscuous reputation, and equall acceptance, both with Professours of Religion, and men of this world, put on a show of religious deportment, at least in the company of such as are ready and forward to commend their conformitie and forwardnesse that way, and by relation abroad, to enrole their names amongst the number of those who are noted

Danids false back-sliding friends, Psal. 55. 13, 14. Iehu, 10. ash, &c. were temporary men, of this inconstant temper. An awfull remembrance to that holy Priest, 2. Chro. 24. 2. was the ground of Ioshu his goodness, not a good conscience. He did that which was right in the sight of the Lord, for a while, and yet his heart was not upright. For when Iehoiada was dead, he fell to Idolatry, ver. 27, 28.

noted to be on the best side. In a word, such fellowes as these, out of a base and vnblessed ambition to bee well spoken of by all, though a woe waites vpon such; Luke 6.26. furnish themselves, both with a forme of profession to content Christians, and flourishes of good-fellowship to please the prophane.

6. Others there are, who may gloriously pretend, and protest with great brauery and confidence, their assent and assistance to the best and holiest courses; put on a temporary counterfeite profession, and fashionable conformity to the communion of Saints; that thereby they may passe more fairely and plausibly, out of one calling into another: from a baser, lower, more neglected, and toilesome Trade, into some other of more liberty, acceptation and ease: or else breake out of all Callings; and so, by the vnhalloved mystery of a sacred coozening, if I may so call it, liue vpon their profession; and by amusing the tender consciences of weak Christians, with the controuling and countermanding tyrannies, as it were, of an affected furious zeale, sucke out of them no small aduantage, and prey too plentifully vpon the people of God. Such as these, are ready to pretend, and intimate, that such base, earthly, and worldly imployment, and spending of their time, is disgracefull, and derogatory to the prouidence of God, and their Christian liberty: that with vnworthy detainements, and auocations, it interrupts them in the pursuite of their generall Calling; disables and hinders them in the discharge of holy duties. But let them know, that Christianity, if sound and true, doth not nullifie, but sanctifie our particular Callings. Thou oughtest to continue with conscientiousness and constancy in that personall Calling, wherein thy calling to grace did finde thee, if it bee warrantable and lawfull. See 1. Cor. 7. 20. * No comfortable change of a Calling, but in case of 1. priuate necessity, or 2. common Good: and that truely so, not hypocritically pretended, or for by-respects.

If any man then, vpon giuing his name to Religion, shall grow into neglect, distaste, or dereliction of his honest particular

* Misit.

Hoc est, non fastidiat conditionem humilem, non affectu altiore, non temere abvna ad aliam transilit. Par.

ticular Calling; we may euer strongly suspect him of hollownesse and hypocrisie. It is the confident conclusion of a very learned and holy Diuine :

Though a man be indued with excellent gifts, and be able to speake well, conceine Prayer, and with some reuerence to heare the Word, and receiue the Sacraments, yet if he practise not the duties of godlinesse within his owne Calling, all is but hypocrisie. Perkins of Callings, pag. 734.

1. What sonne or daughter of Adam can challenge and pleade exemption from that common charge laid vpon them by the Lord of Heauen: In the sweat of thy face shalt thou eate bread, till thou returns unto the ground; Either by trauaile of body, or toyle of minde, or both?

Gen. 3. 19.

2. Diligence in a ciuill Calling, is necessary for a comfortable prouision of earthly necessities.

3. Hee is a cursed Drone, a childe of idlenesse and sloth, the very Tennis-ball of temptation, most vnworthy the blessings and benefits of humane societie; who doth not one way or other cooperate, as it were; and contribute to the common Good, with his best indeauours in some honest particular Calling.

4. A seasonable imployment in a ciuill Calling, is a Soueraigne preseruatiue, and curbe for preuention of infinite swarmes of idle, melancholike, and exorbitant thoughts; and for restraint from many wicked and vnwarrantable medlings and miscarriages.

5. An honest Calling, is a Schoole of Christianitie. In which a man performing duties for the Lords sake, may daily profit in the practice and increase of many heavenly graces; Faith, Obedience, Patience, Meekenesse, Constancie, Truth, Fidelitie, Inuocation, Thankesgiuing, experience of Gods providence, &c.

A true Conuert therefore is so farre from casting off his personall Calling; that after his calling to Christianitie, he is woont to discharge the duties thereof with farre more care and conscience, though with a better minde, more moderate affections, and for a blessed end.

7. Some there may bee, who seeing the iniquitie of
E these

Such Machiuilian
counterfeits are called
Pseudo-Sapient,
False Brethren,
2. Cor. 11. 26.
παραπαιστές,
Gal. 2. 4. Ireptitij,
qui se clam infi-
nuarunt. Quiper
fraudem, & piete-
tis simulationem,
in album fidelium
intrepierant, Beza.

So deluded were the
foolish Virgins,
Mat. 25. 10. & Mar.
7. Luke 13. 26. and
many thousands at
this day, who ha-
uing a forme of
godlinesse, denie
the power therof.
They doe not onely
not allow it, and
practise it, but deny
and oppose it, as
more then neede, and
pressed upon them
onely by such as are
soo pericse.

α τὸ πνεῦμα ἔ-
στιν. Feruidi spi-
ritus, seething hot. Ζῆλος, verbum factum à sono literæ ζ. Euflath. Vult: vt nos, qui sub lege Spiritus vi-
uimus, nihil remissum, nihil tepidum habeamus in nobis: sed cum seruire Spiritus, & calore fidei
cuncta peragamus, Origen.

these last, and worst times, lying in waite for the surprize and suppression of forwardnesse and zeale; and that they may gaine, or grow into credit with the world by some speciall seruice against the forwarder sort, scrue themselves, in the meane time (plausiblenesse of profession taking a way the sense of their intrusion) into the company and communion of the most noted religious people; that at length they may doe them the more mischief, and driue to the head the bitternesse of their lurking malice, with a more desperate and deadly sting. These are men of great imposture and cunning in their carriage. They informe themselves thorowly, and exactly, in the wayes and zealous behaviour of Professours; and so with great satisfaction and contentment, apply and accommodate themselves for a time to their desires and deuotions. But if once they pry into a point of seeming aduantage, which by their wrestling and out-facing, may create matter of molestation, and spy their supposed season, to winne by betraying; they turne Turkes and Traitors to those which are true of heart, to serue their owne turnes.

8. Many there are, who out of a fond and groundlesse conceite, that onely an outward conformitie to the Word, Sacraments, and other religious exercises, will serue their turne for saluation, giue their names to profession, and so walke on plodding in the comfortlesse vnzealous formes of a frozen outside Christianity, many times euen vnto their dying day. These men marre, and vn-sanctifie themselves, by making moderation in Religion a Saint: and vadoe their soules, by adoring discretion as an Idoll. Moderation and discretion truly so called, and rightly defined by the Rules of God, are blessed and beautifying ornaments to the best and most zealous Christians; but being tempered with their coldnesse, and edged with their eagernesse against forwardnesse, and

feruency in spirit, which the Apostles enioynes, 2. Rom. 12. 11.

become the very desperate cut-throates to the power of godlinesse, and pestilent consumption of the spirits, heart, and life of true zeale. These fellows are most insolent, and confident in their Pharisaicall biags, spirituall security, and hopes for Heauen. They admire, and applaude with much selfe-estimation of their singular skill, and rare felicitie, in pitching iust vpon the golden meane, as they conceiue, betweene prophanenesse and precisenesse; infamous notoriousnesse, and persecuted strictnesse. But that Prouerbe, in the meane time falls pat vpon their pates: *There is a generation that are pure in their owne eyes: and yet is not washed from their filthinesse:* And at length most certainly, the iust execution of that terrible commination, Reuel. 3. 16. will crush their hearts with euerlasting horrour, confusion and woe.

Prou. 30. 10.

But I should be endlesse in the discouery of this hidden and hellish gulph of hopocrisie, wherein thousands are swallowed vp, euen in this glorious Mid-day of the Gospell. For a man may asloone finde out *the way of an Eagle in the Ayre, the way of a Serpent vpon a Rocke, the way of a Ship in the midst of the Sea, and the way of a man with a maid,* as to tracke the cunning and crooked footesteps of this foule fiend in the false hearts of Satans followers. Onely take notice, that thou canst neuer possibly delight in God, or euer comfortably come neere him, if thou giue any entertainment vnto it, in what forme soeuer it represent it selfe, or whatsoeuer vizer it offers vnto thee, though neuer so fairely varnished, and guilded ouer with the Diuels angelicall glory.

III. Build, and erect all thy resolutions and conclusions for Heauen and Gods seruice, vpon that strong and purest Pillar, that maine, and most precious Principle of Christia-

b Taught by the Lord Iesus himselfe, Luke 14. 26 &c. as a fundamentall Rule of Christianitie.

Aduersus parentem, aduersus liberos, aduersus naturalem cognationem, contra vniuersum Orbem terrarum, contra ipsam etiam animam pugnam indicat, atque aciem esse instruendam ostendit, Chrys. in cap 10. Mat. Hom. 36. Paul call. 11, *The very spirit of our seruice of God: without which all our other Religion, be it neuer so glorious and goodly, is no more liuely, nay, is as very a carcase, as the bodie of a man, destitute of that soule, which maketh it reasonable, and differing from all other bodies. It was figured by the Holocaust of the Law, which signified the sacrifice of the flesh, the crucifying of the old Adam, Rom. 12. 1. See also Coloss. 2. 5. Mat 5. 29, 30.*

nitic, Selfe-deniall. No walking with God, no sweete communion, and sound peace at his Mercy-Seate, except for his sake, and keeping a good conscience, thou be content to denie thy selfe, thy worldly wisedome, naturall wit, carnall reason, acceptation with the world, excellencie of learning, fauour of great Ones, credit and applause with the most; thy passions, profit, pleasures, preferment, neere friends, ease, libertie, life, euery thing, any thing. And feare no losse; for all things else are nothing, to the least comfortable glimpse of Gods pleased face.

From this Principle sprung all those noble resolutions, and replies of Gods worthiest Saints and Souldiers: That of Hester for the preservation of the people of God: Well, saith she, I will goe in vnto the King, which is not according to the law, and if I perish, I perish. That of Micaiah, solicited strongly by the messenger to temporize, in managing his Ministry with sutablenesse, and conformity to the Kings pleasure, and plausiblenesse of the false prophets: As the Lord lineth, what the Lord saith vnto me, that will I speake. That of Nehemiah; Should such a man as I flee? As if he should haue said; Tell not me of fleeing, my resolution was pitcht long agoe, if need require, to lay downe my life, and loose my blood in the Lords battels. That of Paul, when his friends were weeping, and wailing about him: What meane you to weepe, said he, and to breake mine heart? For I am ready not to bee bound onely, but also to die at Hierusalem, for the Name of the Lord Iesw. That of Ierome: If my father stood weeping on his knees before me, and my mother hanging on my necke behind me, and all my brethren, sisters, children, kinsfolke, howling on euery side, to retaine me in sinfull life with them; I would sling my mother to the ground, despise all my kindred, runne ouer my father, and tread him vnder my feete, thereby to runne to Christ when hee calleth me. That of Luther, dealt with, earnestly, and eagerly, not to venture himselfe amongst a number of perfidious, and blood-thirstie Papists: As touching me (saith he) since I am sent for, I am resolved, and certainly determined to enter

Marmes

Hest. 4. 16.

1. King. 2. 14.

Neh. 6. 11.

Ac. 21. 13.

Fox in the story of
Martin Luther.
pag. 849.

Wormes in the Name of our Lord Iesus Christ; yea, although I knew there were so many Devils to resist me, as there are tiles to cover the houses in Wormes. That of a most renowned Italian Marquesse, Galeacius Carracciolum, tempted by a Iesuite with a great summe of money, to returne from Gods Blessing at Geneva, to the warme Sunne in Italy: Let their money perish with them, who esteeme all the Gold in the world, worth one dayes societie with Iesus Christ, and his holy Spirit. That of George Carpenter, Martyr: My wife and my children are so dearely beloued vnto me, that they cannot be bought from me, for all the riches and possessions of the Duke of Banaria: but for the loue of my Lord God, I will willingly forsake them. That of Kilian, a Dutch Schoole-master, to such as asked him, if he loued not his wife and children; Yes, said he, If the world were Gold, and were mine to dispose of, I would giue it to liue with them, though it were but in prison; yet my soule and Christ are dearer to me then all.

See the Story of his life, pag. 77.

Fox, pag. 884.

IV. Exercise thy selfe continually, and be excellent in that onely Heauen vpon Earth, and sweetest Sanctuarie to an hunted soule, the *Life of faith*. Which to liue in some good measure, is the duety and property of euery liuing member of Christ Iesus. Loue therefore, and labour to liue by the power of faith, the life of saluation, sanctification, preservation. 1. Of saluation, thus: Let thy truly-humbled soule, grieved and groaning vnder the burden of sinne, throw it selfe into the meritorious, and mercifull Armes of Iesus Christ, wounded, broken, and bleeding vpon the Crosse; and there let it hold, and hide it selfe for euer in full assurance of eternall life, by vertue of that promise, Ioh. 3. 36. *He that beleueth on the Sonne, hath everlasting life.* For hauing thus laid hold vpon him, He by his Spirit doth communicate first himselfe vnto thee; then both the merit of his death for remission of thy sinnes; and of his actiue obedience for thy right to saluation and happinesse; and withall, the power of his Spirit, to quicken thee to the life of Grace in this World, and to raise vp thy body to

*Hab. 2. 4.
Rom. 1. 17.
Gal. 3. 11.
Heb. 10. 38.
Gal. 2. 20.*

the life of glory at the last day. 2. Of sanctification: If thou keepe thy faith, the fountaine, roote and heart, as it were, from which all thine other graces spring, in life and vigour, thou shalt pray more comfortably, be more courageously patient, heare the Word more fruitfully, receiue the Sacraments more ioyfully, passe the Sabbaths more delightfully, conferre more cheerefully, meditate more heauenly, walke in all the wayes of new obedience with more strength, and conquest ouer corruptions. For ordinarily, euery Christian shall finde the exercise of other graces to bee comfortable, or cold, according to the liuelinesse, or languishing of his faith. 3. Of preseruation, both temporall and spirituall.

In crosses, afflictions, and all Gods outward angry visitations, by the power of such promises, as those, Plal. 89. 33. and 50. 15. Heb. 12. 7, 8, 11. 1. Thes. 3. 3. Act. 14. 22. Luk. 9. 23. Isai. 63. 9.

In the course and carriage of thy particular Calling: the duties and woikes whereof, if thou discharge with conscience, diligence, and prayer, thou mayest goe on with comfort, contentment, and freedome from that torturing and racking thoughtfulness; from those restless and cursed carkings of carnall worldlings, wherein they basely languish, and lose their soules; and leaue the successe, issue, and euent of all thy labours and vndertakings vnto the Lord, whatsoever it may be, resting sweetely, and euer relying vpon that gracious promise, Heb. 13. 5. *I will neuer faile thee, nor forsake thee.*

In ordering and guiding the affaires of thy family, depend by faith vpon Gods blessing, the strength and sinew of all sound comfort, and true contentation that way. See Psal. 127.

In the losse of outward things for thy loue, and seruice vnto God; by beleeuing that Man of God, 2. Chron. 35. 9. *The Lord is able to giue thee much more then this.*

Nay, in the losse of all earthly things in euery kinde: see Habac. 3. 17, 18. *Although the fig-tree shall not blossome, neither shall*

shall fruit be in the Vines: the labour of the Olive shall faile, and the fields shall yeeld no meate, the flocks shall be cut off from the fold, and there shall bee no herd in the stables: yet I will reioyce in the Lord: I will ioy in the God of my saluation. Consider also for this purpose, Iobs patient blessing of God vpon the surprize and concurrence of an vniuersall misery, Iob 1. 21.

In pangs of the New-birth, spirituall infancy, weaknesse of faith, prayer, godly sorrow, and other graces; by those cordiall refreshing promises, Reu. 21. 6. Math. 5. 6. Isa. 43. 3. and 40. 11. and 57. 15.

In oppositions against the raising or restauration of spirituall buildings by the Ministry of the Word: or in temptations against a mans personall progresse, and holding out against Gods waies vnto the end; by renouncing our owne strength, disclaiming the arme of flesh, and crying in euery encounter: *Not by might, nor by power, but by my Spirit*; Zech. 4. 6, 7. *saith the Lord of Hosts, What art thou, O great mountaine, &c.*

In languishings and tremblings after relapse into some old, or fall into some new sinne; by such precious places as these: 1. Iohn 2. 1. Luk. 17. 4. 1. Samuel 12. 20. 1. Iohn 1. 9. From this last place a reuerend Diuine collects this comfort: *If we see our unworthinesse, and with broken hearts acknowledge it, God is faithfull and iust to forgive it, be it neuer so great.* But this is a iewell fit onely for the eare of a sincere Christian, when out of the fearefulnesse of his distrustfull spirit, he puts off all comfort, though truely humbled, after ensharment in some more speciall affrighting sinne. Let no swine trample vpon it.

In all kindes of temptations, by the power of that promise, 1. Cor. 10. 13. Nay, euen amidst varietie of them by obeying that precept, Iam. 1. 2. *My brethren, count it all ioy when you fall into diuers temptations.*

In spirituall desertion, by refreshing, and resting thy sinking soule, in the meane time vntill the Lord returne, vpon that surest Rocke, Isaiah 30. 18. *Blessed are all they that*

waite for him. Most blessed, deare, and sweetest Sanctuary ! If the Christian die in that waiting state, hee shall be certainly saued : For the holy Ghost pronounceth *him blessed.*

In the deepe, and almost despairing apprehensions of thine extreme vilenesse, and, as it were, nothingnesse in grace, by apprehending that most mercifull promise from Gods owne mouth, Isa. 43. 25.

In thy perplexed and troubled thoughts about returne after backsliding; by those comfortable encouragements, Ier. 3. 1, 12, 13, 14, 22. Hof. 14. 1, 2, 4.

In doubts of losing the loue of God, and life of Grace; by consideration of those passages in Gods Booke, where it appeares, that the loue of God vnto his child, in respect of tenderneffe, and constancy, is infinitely dearer then that of a most louing mother to her little one, Isaiah 49. 15. stronger then the stony Mountaines, and Rockes of flint, Isa. 54. 10. as constant as the couries of the Sunne, and of the Moone, and of the Starres, and of the day, and of the night, Ier. 31. 36. and 33. 20. nay, as sure, as God himselfe, Psal. 89. 33, 34, 35.

In the Haile-stormes of slanderous arrowes, and empyoned darts of disgrace, by cleauing to most glorious promises, 1. Pet. 4. 14. Mat. 5. 11.

In the valley of the shadow of death; by an assurance of Gods mercifull omnipotent presence, Psal. 23. 4.

In the extremitie and depth of such desperate distresses, and perplexities; wherein in thy present feeling, thou canst see, and finde no possibilitie of helpe from Heauen or Earth, God or Man; but art both helpelesse and hopelesse, as the Church complaines, Lamen. 3. 18. by such like places as those, Isaiah 33. 9, 10. 2. Chron. 20. 12. Genesis 22. 14. Exodus 14. 13. Psalme 78. 65.

In euery thing, or any thing that shall, or can possibly befall thee; prosperitie, or pouertie; crosse, or comfort; calmnesse of conscience, or tempests of terrour; life or death, &c. By extracting abundance of vnconquerable patience, and
peace

peace of soule, from those three heavenly golden conduits of sweetest comfort, Rom. 8. ver. 18, 28, 32.

Thus in any trouble of soule, body, good name, outward state, present, or to come; thou mayest by the soveraign power of faith working vpon the Word, not onely draw out the sting, and expell the poyson of it; but also create a great deale of comfort to thy truely-humbled soule, and maintaine it in despite of all mortall or infernall opposition, in a constant spirituall gladnesse. For all those promises, whereupon thy heavy heart in such cases may repose, and refresh it selfe, haue their beeing from the blessed name *Iehoua*: See, Exodus 6. 3. and therefore are as sure, as God himselfe: they are sealed with the bloody sufferings of his onely Sonne and therefore as true, as truth it selfe: and, if thou bee in Christ, are all as certainly thine, as the heart in thy body, or blood that runnes in thy veines. Nay, and a little more for thy comfort, the glory of Gods truth is mightily aduanced, and himselfe extraordinarily pleased, by thy more resolute, stedfast, and triumphant cleaving vnto them. What a blessed, sweete, and heavenly life then is the life of faith?

V. Apprehend in thy minde, and settle in thine heart, a true estimate, and right conceit of the substance and power, marrow, and materials of Christianitie. Which doth not consist, as too many suppose,

In outward shewes, profession, talking: in holding strict points, defending precise opinions, contesting against the corruptions of the times: In the worke wrought, externall formes of religious exercises, set-tasks of hearing, reading, conference, and the like: in some solempne outward extraordinarie abstinences and forbearances, censuring others, &c. But, * in righteousnesse, peace, ioy in

* Humilitas in conversatione, stabilitas in fide, veracitas in verbis, in factis iustitia, in operibus misericordia, in moribus disciplina, iniuriam facere non nosse, & suam tolerare posse, cum fratribus pacem tenere, Deum toto corde diligere, amare in illo quod Pater est, timere quod Deus est, Chastitatem omnino proponere, quia nec nobis ulla quicquam proposuit, charitati eius inseparabiliter adherere — Quando de eius nomine, & honore certamen est, exhibere in termine constantiam, qua confitemur: in questione silicium, qua congregamur: in morte patientiam, qua coronamur. Hoc est coheredem Christi velle esse, hoc est preceptum Dei facere, hoc est voluntatem Patris adimplere, Cyprian. de stat. D. min.

the holy Ghost : in meekenesse, tender-heartednesse, loue : in patience, humilitie, contentednesse : in mortification of sinne, moderation of passion, holy guidance of the tongue : in workes of mercy, iustice, and truth : in fidelitie, painefulnesse in our Callings, conscionable conuersing with men : in reuerence vnto superiours, loue of our enemies, an open-hearted reall fruitfull affectionatenesse, and bounty to Gods people : in heavenly-mindednesse, self-deniall, the life of faith : in dis-esteem of earthly things, contempt of the world, resolute hatred of syne : in approving our hearts in Gods presence, a sweet communion with him, comfortable longing for the comming of the Lord Iesus, &c.

Yet mistake me not; thou must make a shew, professe and talke, if thou wouldest haue Christ Iesus to owne thee at that last and dreadfull Day, Mark. 8. 38.

It is therefore an idle and brainelesse cauill of some lewd ignorant Lozels, to say; We can by no meanes endure these shewes; Cannot a man bee religious to himselfe, except hee hang out his flag, and let all the world know it? For where the power of Religion is, there will bee the shew also. Painted fire shines not, ascends not, heates not: but true fire is euer inseparably attended with these properties. Wee cannot put a Candle in a Lanthorne, but the light will shew it selfe thorow the hornes; if true grace bee planted in the heart, it will shine forth in our words, gestures, actions, all carriages, and our whole conuersation. Hee that will take shewes from the substance of Religion, let him take brightnesse from the Sunne, glistering from Gold, breathing from a liue-body. Shew and profession of Christ before men, is commanded; as well as the substance and soundnesse of heart, Romanes 10. 9, 10.

Thou must bee a patrone, and in some good measure, a practiser of precise points, if euer thou wilt haue true peace and assurance of walking in the narrow path, that leades vnto life; as, *of walking precisely*, Ephes. 5. 15. *Being feruent in spirit*, Rom. 12. 11. *Striving to enter in at the strait gate*, Luke

Luke 13. 24. *Selfe-deniall*, 14. 26. *Surpassing the righteousness of the Scribes and Pharisees*, Mat. 5. 20. *Laying violent hands and hold vpon the Kingdome of Heauen*, Mat. 11. 12. In a word: of the *way which is called Holy*, and yet so spoken against euery where, Act. 28. 22. For I meane onely that precisenesse which is commended vnto vs, and commanded by the blessed spirit in Gods pure and holy Word. I know, all passages of sanctification are too precise; and paradoxes, intolerable and burdensome to flesh and blood, and in the interpretation of worldly wisdom, which notwithstanding are easie and sweete to mortified men.

Thou must stand at the staues end, against the sinnes of the times, and like the Eagle, prune vpthy selfe against a storme, or else thou art a temporizer.

Ourward exercises of Religion, are as it were the bodie, without which, the soule of Christianitie hath no existence.

Thou must be content to abridge, and confine thy Christian libertie at any time, according to opportunities, and exigents, for the enlargement of Gods glory, the building vp of thy brother, and *inassing* thine owne rebellious nature.

Thou mayest, and must iudge by the fruites. It is Christs Rule, Matth. 7. 16. If therefore thou seest the abominable and vsauoury fruits of lying, swearing, drunkennesse, Sabbath-breaking, vsury, scoffing at Religion, &c. hanging out in the sight of the Sunne; thou mayest iustly censure the tree to be rotten, and for the present, fiewell for the fire of Hell. Thou mayest iudge no man rashly, nor of his finall estate: (If we see a malefactor cast, and condemned for some grievous crime, yet reprieued vnto the next Assize; no man can say, he shall be certainly hanged, because a pardon may be procured, and come from the King in the meane time: it is so in the present case.) But thou mayest call a spade, a spade; a drunkard, a drunkard; an vsurer, an vsurer. Otherwise, if thou dawbe and dissemble, how shalt thou euer bee able to escape liablenesse to that abomination, Prou. 17. 15. *Hee that iustificth the wicked, and hee that condemneth the iust: euen they both are abomination to the Lord?* And to the sting of

of that woe, *Isai. 5. 20. Woe vnto them that call euill, good; and good euill; that put darkenesse for light; and light for darkenesse; that put bitter for sweete, and sweete for bitter.*

Yet know, that speaking the euill thou certainly knowest by another, must be seasonable, charitable and discrete: not out of humour, spleene, imperiousnesse, at thy pleasure; but for Gods honour, the good of the party, thine owne discharge, vpon a warrantable calling, &c. according to those Rules I shall heereafter deliuer for guiding the tongue.

Math. 23. 23.

My meaning then in this point is; that those greater matters be dearliest prized, and principally plied proportionably to their worth and waight: and yet these lesser things not neglected. It is too true, that those who are more fierce, and forward about the ceremonials, and circumstantialls, then truely hot and zealous in the essentials, and substantialls of Christianitie, prooue too often vaine-gloriously, and proudly mounted vpon that foule hellish fiend, Hypocrisie, and posting apace towards some fearefull Apostacy, or Anabaptist call phrensie.

VI. Let thy spirit, mindefull of its owne heauenly birth, immortall nature, and euerlasting home, euer generously fortifie it selfe with victorious resolution against worldlinesse, the canker and cut-throate of all heauenly-mindednesse, and hearty conuersation aboue. Of all the foule fiends, that haunt the hearts of carnall men, there is none that holds a stronger opposition, and counter-motion to walking with God, then couetousnesse, Ambition, sensualitie, and other wayes of death, cut off their flauies with an accursed disacquaintance, and estrangement farre enough from all comfortable accessse vnto the Throne of Grace: but affections nailed and glued to the Earth, haue this pestilent precedency, that they hold the remotest point of declination, from the warmth and influence of any sweete communion with the Sunne of righteousness, and Gods glorious face. All earthly-minded men ordinarily, howsoeuer they may bee outwardly restrained and reserued, are secret deriders of the power of godlinesse, holy strictnesse of the Saints, and mysteries of Grace, *And the Pharises*

Pharises also, saith Luke, chap. 16. 14. who were comen to,
heard all these things: and they derided him: euen mockt,
 and made themselves merry with the searching, and heart-
 piercing Sermons of the Sonne of God. Their hearts, and
 hopes are wholly anchored vpon the Earth, and lockt vp in
 their chests: and therefore they dreame of no other heauen,
 then their golden hoards, heapes of wealth, and present
 temporall happinesse. Whereas notwithstanding, one re-
 freshing glimpse shining, and shed into our hearts from
 Gods pleased face, and well-grounded assurance of being
 His, is infinitely more worth then all the Gold that euer the
 Sunne made, or shall make while it stands in Heauen.

VII. Let thy holy affections bee euer thorowly war-
 med, and rauisht ^a extraordinarily with the loue of God.
 To which, there are infinite inflaming motiues and Obligati-
 ons.

1. Hee being absolutely considered, is immeasurably
 louely. The most attractiue objects of insatiable loue, and
 all amiable excellencies, are eminently and transcendently
 triumphant in him eternally: Beauty, Glory, Worth, Wise-
 dome, Greatnesse, Goodnesse, Holinesse, Puritie, any thing,
 euery thing that is any wayes admirable and loue-wor-
 thy.

^a Si amator Dei
 esse vis, sincerissi-
 mis medullis, ca-
 stisque suspitijs ip-
 sum dilige, ipsum
 ama, illi flagra, illi
 inhia, quo iucun-
 dius nihil inuenis,
 quo melius, quo diutur-
 nus, *Aug. in Psal.*
85. Caelum & ter-
ra, & omnia quæ
in eis sunt, non
cessant mihi dice-
re, Vt amem Do-
minum meum!
Torn. 9. pag. 1003.

2. Or consider Him in relation to thy selfe; and shouldest
 thou euery moment thorow an interminable time, lay downe
 ten thousand liues for His sake, thou couldest neuer come
 neere the requitall of the least inch of His infinite loue to-
 wards thee, which reacheth from euerlasting, to euerlasting.

1. Hee bore thee in the bosome of this His free loue from all
 eternitie, and that so dearly, that from the same eternity,
 Hee decreed that His owne deare Sonne should die for thee.

2. Hee brought thee out of the abhorred state of being no-
 thing, into the ranke of his reasonable and noblest creatures.

3. Hee brought thee againe, when thou hadst wilfully lost
 thy selfe, with the hearts-blood of His onely Sonne.

4. Hee preferues thee euery day from a thousand dangers, a thou-
 sand deaths, which might seize vpon thee, both from with-

in,

in, and from without. 5. He will shortly crowne thee with euerlasting life, fulnesse of ioy, and pleasures at his right hand for euermore.

3. Thirdly, consider the vnquenchable impatiencie of Christs inflamed loue vnto thee, now washed with His Blood, and beautified with His grace, Canticles 4. 9. *Thou hast ravished my heart*, saith He to the Church, and by consequent to euery true Christian, *my sister, my spouse, thou hast ravished my heart with one of thine eyes, with one chaine of thy necke*. Now loue is of that alluring nature, that many times it will draw loue from a man, when there is no louely part in the partie louing. What a deale of leue then doth the Soueraigne Lord of all goodnesse, the well-spring of all beauty, excellencie, and sweetenesse exact at our hands? especially sith we are his meere creatures, in respect both of our naturall being, outward state, gracious state, and state of glory? See how His spirituall amiableness is shadowed by outward beauties, Cant. 5. 10.

VIII. Prize the fruition of Gods pleased face, a neerer communion and acquaintance with his blessed Maiestie, the loue and light of His countenance; and therevpon a free and frequent accessse, with an humble boldnesse, vnto the throne of Grace, at a far higher and more vnualueable rate, than heauen and earth; as a very reall fruitfull fore-taste of eternall ioyes. For to say no more at this time; If thou hold an holy familiaritie with thy God, and He looke pleasedly vpon thee, thou shalt graspe Iesus Christ more sweetely and feelingly in the armes of thy Faith; partake more plentifully of the ioyfull freedome, presence, and communication of His comforting Spirit; be garded more strongly and narrowly by His glorious Angels, sucke more sweetenesse and heauenly Manna out of the Ministerie, and other His blessed Ordinances; walke in safetie amongst the creatures, like an vnconquerable Lyon: *thou shalt be in a league with the stones of the field, and the beasts of the field shall bee at peace with thee: when thou goest, thy gate shall not be strait; and when thou runnest, thou shalt not fall: when thou sleepest, thy sleepe shall be sweet; thou shalt*

shalt dwell safely, and none shall make thee afraid: Thou shalt neuer more be afraid of any euill tidings, or of destruction when it commeth: when thou passest thorow the waters, thy God shall bee with thee; and thorow rivers, they shall not overflow thee: when thou walkest thorow the fire, thou shalt not be burnt; neither shall the flame kindle vpon thee, &c. And if at any time thou bee seized vpon with any crosse or calamitie from any of the creatures; any trouble or temptation, from man or Diuell; any lowring or crueltie from the iniquitie of the times, or persecuters of the Truth; yet the refreshing beames of Gods pleased face shining vpon thy heart, through the darkenesse of such discomforts, will sweetely mitigate, reuiue, and infinitely make amends for all. The poyson and curse of them shall neuer come neere thy soule. The Lord in the meane time, like an Eagle fluttering about her nest, will most tenderly defend and protect thee, *Esaiah 31. 5.* and at length most certainly come like a yong Lyon roaring on his prey for thy rescue and glorious enlargement, *Isaiah 31. 4.*

Deut. 32. 11.

I X. Labour by a constant watch to keepe thy heart in a spirituall temper still, and still sweetely content, and fruitfully conuersant in the Mystry of Christ, and Secrets of His Kingdome, which thou shalt more easily doe; If thou first reioyce in God, his Word, and Graces, as thy chiefest ioy, and greatest aduantage. 2. By all earthly things, be drawne to the loue of heavenly. For though God hath appointed but one Sabbath in seuen dayes for his more solemne publike worship, yet to a Christian, euery day is sanctified to be a rest from all the deeds of the flesh, wherein he is to walke with his God, and shew forth the religious keeping of his heart and good conscience, in euery action of his whole life; so making euery passage of his particular Calling, a part of Christian obedience, and dutie vnto God. 3. Let the noblenesse of thine enlarged Spirit, as infinitely disdaine to bee any wayes, vpon any termes, in bondage to the corruptions of the times; so finde a farre sweeter relish, and take incomparably more contentment in the seruices of thy Lord, and his holy Ordinances,

Εν τῇ μυστηρίῳ τοῦ
Χριστοῦ.
Eph. 3. 4.

Quid vesper vchat
incertum.

nances, then in all his outward benefits, and fauours of this life. For as the best of these abused, will most certainly at the Barre of God, turne scourges and Scorpions to the worldlings conscience; and in the meane time, there is no man so assured of his honour, of his riches, health, or life; but that hee may bee deprived of either, or all, the very next houre, or day to come; so the other will prooue vnto the Christian, hauing beene conscionably and constantly exercised in them, as a rich stocke, to bring in comfort, patience, and inward peace, in his most neede and greatest extremity.

4. As soone as thou discouereſt any spirituall weakenesse or decay, any extraordinarie assault, temptation, deadnesse, &c. complaine betime, cry mightily vnto God, giue him no rest; neither giue ouer seeking, vntill hee returne vnto thy soule, with power, and life againe. If ordinarie meanes will not preuaile, presse vpon him with extraordinary: if then he doe not reuiue thee with wonted quickning vigour, waite with a patient wakefull longing of all the powers of thy soule; and then all this while thy soule is still in its true spirituall temper, and a most blessed state. See Isa. 30. 18. 5. Decline watchfully all occasions of falling from thy first loue, seruencie, and heauenly-mindednesse: as spirituall pride, knowne hypocrisie, desire to be rich, discontinuance of thine intimatenesse with the godly, neglect of thy particular Calling, or dayly watch ouer thy heart; vngodly company, forme in religious duties, coldnesse and customarinesse in the vse of the meanes, &c. 6. Suffer not thine affections to bee chained downe, and set too much vpon those things which the common sort and greatest part of men seeke after insatiably, and slavishly sinke vnder; praise, profit, credit, acceptance with the world, fauour of great Ones; mirth, pleasures, ease, feare, sorrow, earthly contentment, preferment, wealth, long life, or any worldly thing: but debase, and dis-esteem all other delights in respect of doing Gods will; which should euer be vnto thee meate and drinke, thy chiefeſt and choiſeſt recreation, and onely Paradise vpon earth.

X. Let thy soule full * often soare aloft vpon the wings of faith, vnto the glory of the Emphyrean Heauen, where God dwelleth, and bathe it selfe before-hand with many a sweete meditation in that euerlasting blisse aboue. Oh thinke with thy selfe, (though it farre passe the reach of any mortall thought) what an infinite inexplicable sweetnesse it will bee, to looke for euer vpon the glorious Body of Iesus Christ, shining with incomprehensible beautie; and to consider, that euen euery veine of that blessed Bodie bled to bring thee to Heauen: and that it being with such excesse of glory hypostatically vnited vnto the second person in the Trinity, hath honoured and aduanced thy nature, in that respect, farre aboue the brightest *Cherub*! To say nothing of the beauty and brightnesse of that euer-blessed Place, that vnapprochable Light, which besets Gods dreadfull Throne, the walking arme in arme with the Angels of God, that euerlasting ioyfull communion, and conuersing with the dearest Christian friends, and all the crowned Saints, and innumerable felicities moe, which infinitely surpasse in excellencie and sweetnesse, the comprehension of the largest heart, and expression of any Angels tongue: contemplate principally the Fountaine of all thy blisse; how the mighty *IEHOVAH*, God blessed for euer, will powre out of Himselfe, by the influence of Beatificall Vision, as they call it, perpetuall riuers of vnutterable ioyes, and pleasures vpon thy glorified Body and Soule, thorow all eternity; euen as the Sunne powers out his beames and shining euery day afresh vpon the world, without emptinesse or end: and with such variety, (for hee is infinite) that they shall bee vnto thee, as fresh, as new, as sweete, as raiuisbing, millions of yeeres after thou hast dwelt in those Mansions of rest, as they were, the very first moment thou enteredst that blissefull Place. Such fixed considerations as these, of things aboue, will serue as notable helpees to draw and keepe thy heart Heauen-ward, and may mightily mooue thee to delight in God, and to hold it the sweetest life vpon earth, to walke with him in the wayes of

*Anima que amat, ascendit frequenter, & currit familiariter per plateas celestis Hierusalem, visitando Patriarchas & Prophetas, salutando Apostolos, admirando exercitus Martyrum, & Confessorum, &c.

Aug. Tom. 9.

pag. 1003.

Puritie and Peace. Me-thinkes, if a man doe but once a day seriously and solemnly thus cast vp the eye of his Faith, vpon that neuer-fading Crowne of Life, which after an inch of time, shall eternally rest vpon his head, the goodly splendour thereof, and beames of that incomparable ioy, should bee able to dispell those mists of fading vanities, and hurtfull fumes of honours, riches, and earthly pleasures, which this great dung-hill of the World, heated by the fire of inordinate lust, doth euaporate, and enterpose betweene the sight of the soule and celestiall Blisse: So that we might with more affectionate freedome, and contempt of earth, haue his conuersation aboue; and turne the current of all his delights, loue, and longings, with more resolution and constancie towards his heavenly home.

These Preparatiues thus premised, I proceed to some generall directions for a more comfortable walking in the way that is called Holy.

Mat. 6. 33.

1. First, and before all other things, haue a speciall eye and attendance to a Sincere, constant, and fruitfull performance of holy dueties, Gods seruices. And to say nothing punctually and particularly at this time, of priuate *reading the Scriptures, publike hearing the Word, personall Prayer, and with thy yoke-fellow, if thou liue in that estate, singing of Psalmes, Meditation, Conference, dayes of humiliation, &c. of which thou must porportionably make conscience in their due place, obseruing also in them the ensuing Cautions: for a knowne grosse, customary neglect of any holy duetie, religious exercise, diuine Ordinance, in its season, may bring a dampe vpon the rest, and a consumption vpon the whole bodie of Christianitie; I say, to leaue these and the like, in their courses and turnes to bee performed also with all good conscience and following Cautions, I onely at this time purposely aduise, for the better sanctifying thy selfe and all about thee, to a more comfortable and successfull managing of all affaires, businesses, and vnder-takings, either spirituall or ciuill; that thou being Master of a Family, for I single out such an one
for

*Nec solum vobis
sufficiat, quod in
Ecclesia diuinas
lectionis auditis,
sed etiam in do-
mibus vestris, aut
ipsi legite, aut alii
vobis legentes requi-
rite, & libenter au-
dite, Aug. de temp.
Ser. 54.

for instance, be ever sure to glorifie God, amidst thy people, by ^a Morning and ^b Evening sacrifice of Prayers and praises to his heavenly Highnesse.

In the discharge of which maine duerie of Christianitie, vtterly neglected by the most, and empoysoned to many, by their resting onely in the worke wrought, take heed of growing into forme, customarinesse, ^c perfunctorinesse, which will most certainly draw the very life-blood and breathing out of those holy businesses; being euer the canker and cut-throate of all true godlinesse, and gracious acceptation with God. Labour therefore by a reuerent recollecting all the powers of thy soule, and fresh renewing and strengthening thy watch at euery seuerall time, to preserue heart and spirit in those dayly deuotions, and family-dueties. Which thou shalt the better doe, if thou looke to, 1. A right disposition before: 2. A spi-

^a Ante omnes actus seculi, debemus actus habere pietatis, qui res quiescentes, & dormientes in leculis custodiant. Quis enim nisi Deus dormientem custodit hominem? qui ita reclusus in somnum, & oblitus sui vigoris humani, a se alienus efficitur, ut rescat quid ipse sit, vbi nam demoretur, adesse sibi certe ipse non possit. Necessarius igitur Deus adesset dormientibus, quia dormientes sibi adesse non pos-

sunt, & a nocturnis insidijs genus hominum ipse custodiat; quia id temporis ad custodiendum aliter nemo peruigilat. Debeo ergo illi gratiam, qui vt ego securus dormiam, ille peruigilat. Ipse enim nos Deus ituros cubium quodam gremio quietis suscipit; & Thesauro pacis recondito seruat; & caliginum quadam tuitione in lucem defendit, &c. *Ambr. Lib. Sermon. Sermon. 43.* ^b Sed & cum vespera diem claudit, ipsi debemus per psalteriam laudem dicere, & gloriam eius modulata suauitate concinere.

— Hoc autem vt faciamus, fratres, non solum docemur ratione; sed etiam admonemur exemplis. Nonne enim videmus minutissimas aues, cum illucescentem diem aurora producit, in quibusdam nidorum cubiculis varia dulcedine personare, & id studiosè agere priusquam procedant, vt Creatorem suum, quia loquela non possunt, suauitate demulceant? Et quemadmodum vnaquæque earum, quoniam confessione nequit, modulis prodat obsequium; ita vt videatur sibi deuotius gratias agere, quæ dulcius personauit; hoc etiam pacto diei cursu similiter facere? Quid ergo sibi vult ista ceteris reuoribus disposita cantilena, & iugis intentio; nisi gratiarum quadam sit immoderata confessio? Pastori enim suo auis innoxia, qui sermone non potest, suauitate blanditur. Habent enim & aues Psalterium suum; sicut ait Dominus, Respicite volatilia cæli, quoniam non nent, neque merunt; & Pater vester qui est in cælis pascit illa. At quibus tandem cibus pascuntur aues? vilissimis scilicet & terrenis. Aues ergo propter viles escas gratias agunt; tu pretiosissimis epulis pasceris, & ingratus es? Quis igitur non erubescat sensum hominis habens, sine Psalmorum celebritate diem claudere; cum ipse aues ad gratificandum Psalterij suauitate persultent; & eius gloriam, non verbum dulcedine personare; cuius laudem volucres modulata cantilenâ pronunciant? Imitare ergo, frater, minutissimas aues mane, & vespere Creatori gratias referendo. Et si es deuotior, imitare Lusciniam, cui quum ad dicendas laudes dies sola non sufficit, nocturna spacia peruigili cantilenâ decurrit, &c. *Idem ibid.* Aues cum eunt cubitum, quasi peracto læta munere æthera cantu mulcere consueverunt, vt decursi vel aderiendi nocturni iuxta ac diurni temporis laudes suo referant Creatori. Magnum incenrium excitanda nobis deuotionis: Quis enim sensum hominis gerens, non erubescat sine Psalmorum celebritate diem claudere, cum etiam minutissimæ aues solenni deuotione, & dulci carmine ortus dierum ac noctium profequantur? *Idem Hexam. lib. 5. cap. 12.* Ad omne opus quodcumque inchoaueris facere, primum inuoca Deum, & gratias ei age, & cum consummaueris illud similiter fac, *August. Tom. 4. par. 2. pag. 540.* ^c Non ergo de labijs tantummodò tua procedat oratio: Animo totus intende, intra in recessum pectoris tui, totus ingredere. Non te perfunctorium videat ille, cui te placere desideras. Videat quia ex corde oras, vt te ex corde orantem dignetur audire. *Ambr. de Sacra lib. 6. cap. 3.*

rituall behaviour, in the doing : 3. An holy carriage after-ward.

1. For the first : 1. Come not before God with any sinne dying vpon thy conscience vnrepented of, or delighted in, see Psalm 66. 18. 2. Neither with passion, wrath, or heart-burning against ^d any. 3. Stirre vp and quicken the actiuenesse, and particular apprehensions of thy ^e Faith, about the things desired and deprecated. In a word, in the Apostles words, for that is my meaning; * *Lift vp holy hands without wrath and doubting.* Bring, 1. Resolution against all sinne, in respect of God: 2. Peace and appeased passions, in respect of men: 3. Assurance to be heard, in respect of thy selfe. Or thus: Before thou fall vpon thy knees, shake off three empoysoning and heauy hinderances, which will clog and clip the wings of thy Prayers, that they will neuer be able to ascend vp vnto Heauen: sinne, anger, distrust: And possesse thy heart of three excellent helpes, and inflaming furtherances: 1. A right apprehension of Gods dreadfulnesse, puritie, power, &c. 2. A true sence of thy owne vilenesse, abominablenesse, nothingnesse, &c. 3. A heartie suruay of the infinitenesse, and vnexpressiblenesse of Gods bountie, blessings, and many compassionate forbearances towards thee.

2. For the second, 1. Repell with an vndaunted spirit, and resolute contempt, Satans blasphemous ^d iniections, if he be busie that way (and he is ordinarily most spitefull against the best businesses,) and the rather, because if they bee heartily abominated and abandoned with heart-rising and loathing, they are put vpon the

^d Cum omni tempore, quantum fieri potest Christianus vitraeundiam debeat temperare; maxime vero quando ad orationem accedit; ne perturbet animum suum indignatio; ne irae quidam furor impediat orationem. Magis placido accede pectore.

Quid enim irascetur? Seruus peccatit. Tu accedis ad orationem; v. tua tibi delicta donentur, & alij indignaris? *Ambr. de Sacra. lib. 6. ca. 4.* Duobus modis oratio impeditur, ne impetrare quicquid possis, quod postulat: nempe si adhuc homo mala committit; aut si peccanti in se ex toto corde non dimittit, *Bern. De modo bene viuere. Ser. 49.*

^e O homo, faciem tuam non audebas ad caelum attollere; oculos tuos in terram dirigebas; & subito accepisti gratiam Christi; omnia tibi peccata demissa sunt.

— Ideo praesume, non de operatione tua, sed de Christi gratia. Gratia enim saluati es, Apostolus ait. Non ergo hic arrogancia est, sed fides, *Ambr. de Sacra. lib. 3. cap. 4. In expos. Orat. Domin.* 1. Tim. 1. 8. ^d Solet nequissimus hostis tam sordidas nonnunquam & impias cogitationes inferre menti, vt qui tentatur, dum suum illud putat esse quod cogitat, detiorem se per spiritum immundum proposito suo arbitretur effectum: multoque puriorem animam habuisse se credat, cum adhuc res seculi amaret. Vult enim ijs, quibus inuider, callidissimus inimicus horrorem propositi ex desperatione facere sanctitatis: vt eos obidente tristitia, eis a proposito non reuocat, certe retineat a profectu, *August. Epist. 142.*

Diuels score, and are onely thy crosses, not thy ^e sinnes.
 2. Watch ouer the World with all care and timely opposition, that if it be possible, not an earthly ^f thought may creepe into thy heart all the while. 3. Striue to hold thy heart in heate, as well in confession as deprecation; in deprecation as petition; in intercession as for personall blessings; as well for puritie of heart, as pardon of sinne, thorowout; though there may be difference of heate, and crying vnto God, according to the necessitie and neerenesse of the passage in the prayer, to our particular, or the more vniuersall good desired. Prayer is the creature of the holy Ghost, euery part whereof, we should heartily wish, and earnestly wrastle, that He would porportionably animate as it were, and thorowly enlyue, euen as the soule doth the body.

3. For the third, with all intention and watchfulnesse, pursue and presse after the things prayed for, by a timely apprehension, fruitfull exercise, and vniuersall impronement of all occasions, ordinances, helpes, and heauenly offers, which may any wayes concur to the compassing of them. For instance: Thou prayest for knowledge: walke then, when thou hast done, with a constant endeaour, in the strength of this prayer, thorow all the meanes, reading, hearing, conferring, practising (for euen that also is a meanes to increase knowledge, Ioh. 7. 17. especially experimentall) catechizing, &c. for the storing of thy vnderstanding with all sacred illuminations and holy senses of Gods sauing Word. Let no opportunitie

^e In illis cogitationibus, quæ repugnant, & inuito animo suggeruntur, quibus mens cum horrore quodam renititur ac resistit, — non est peccatum sine consensu mentis, *Idem ibid.* Onerosas cogitationes in animâ iusti illas accipe, quibus resistere vult, & tamen non potest, sed velit, nolit, irruit in oculos mentis muscarum Ægypti pestilentia, & perstrepunt rane in penetralibus cordis eius. Cogitat homo plerunque terribilia de fide, horribilia de diuinitate, & per phantasmata corporearum imaginum transformatus, illa sentit, quæ vel in confessione euomere peccator oneratus exhorret: & quando districcius non exhibet membra sua, arma iniquitatis peccato, tantò districcius huiusmodi

spiritu quatitur & pulsatur. Cùm enim ille insatiabilis homicida, an exteriori sensualitate se videt exclusum, interiori collectis viribus aggreditur. Sed spiritualis homo qui omnia iudicat, illius astutias non ignorat. Reprimat quod potest; quod autem non potest reprimere, tolerat: quia etsi sanxum canis sufflaret, morsum non timet. Latrat enim cùm suggerit: tunc verò mordet, cùm ad consensum pertrahit: sed cùm non ingerit, quod suggestit, tunc non vulnerat, sed coronat; qui etsi sentientem cruciat, non obligat non consentientem, *Bern. lib. de Cons. cap. de multip. variat. cogitat.* Quando enim orans cogitat de vxore, de filiis, de mancipiis, de domo, de possessionibus, de pecoribus, de militia, de lucro, de caplis, & alijs, quæ sunt innumerabilia, quæ super cor incaute orantis ascendunt: nonne tibi videtur hæc synagoga malorum? *Chrysost. hom. 13. in cap. 6. Mat.* Plerumque negotiator veniens ad orationem; aut auarus de pecuniâ cogitat; alter de lucro; alter de honore; alter de cupiditate; & putat quoddam Deum possit audire? *Ambro. lib. 6. de Sacra. cap. 5.* Cogitatio omnis secularis & carnalis abscedat, nec quicquam tuæ animus, quàm id solum cogitare, quod precatur. — Quæ autem seguitia est alienari, & capi ineptis cogitationibus & prophanis, cùm Dominum deprecatur: quasi sit aliud, quod magis debeas cogitare, quàm quod cum Deo loquaris. Quomodo te audire? Deo postulas; cum te ipse non audias? Vis esse Deum memorem tui, quando tu ipse memorem tui non sis? *Cyprian. de oratione Dominica.*

Prou. 4. 14, 15.

passe, be violent in catching all occasions, for the enriching thy
 braine with such heauenly stuffe, and hoarding vp in thine
 heart such hidden treasures. *If thou cryest after knowledge,*
saith Salomon, and listest vp thy voyce for understanding,
 Chap. 2. 3. there is the prayer: *If thou seekest her as silver,*
and searchest for her, as for hidden treasures, verse 4. there is
 the endeaour: *Then shalt thou understand the feare of the*
Lord, and finde the knowledge of God, vers. 5. there is the bles-
 sing: see Psal. 27. 4. Againe, thou prayest to be preserued
 out of ill company: thou doest well: but when thou hast
 done, doest thou make conscience of that counsell of *Salomon,*
 Prou. 4. 14, 15. and by the power and impression thereof,
 confront and oppose the cunning inticements, and cursed im-
 portunities of thine old companions, and brethren in iniqui-
 tie? *Enter not, saith Salomon, into the path of the wicked; and*
goe not in the way of wicked men. Auoide it, passe not by it;
turne from it, and passe away, &c. He that makes Prayer the
 end of Prayer, prayes onely to pray, and rests in his prayer,
 thinking when that holy duty is done, that there is no more
 to be done, prayes to no purpose. There must be good do-
 ings, as well as good duties. He that doth not earnestly, and in
 good sadnesse afterwards set himselfe against sinnes depre-
 cated, and pursue with zeale and conscience the graces and
 good things petitioned, his prayer is not worth a button.

II. Decline idlenesse, the very rust and canker of the
 soule, the Devils cushion, pillow, chiefe reposall; his very
 tide-time of temptation, as it were, wherein hee carries with
 much ease, and without all contradiction, the current of our
 corrupt affections, to any cursed sinne. And be diligent with
 conscience and faithfulnessse, in some lawfull, honest, particu-
 lar Calling (a good testimony, if other sauing markes con-
 curre of truth, and true heartednesse, in thy generall Calling
 of Christianitie) not so much to gather gold, and engrosse
 wealth, as for necessary and moderate prouision for family
 and posteritie: and in conscience and obedience to that com-
 mon charge, laid vpon all the sonnes and daughters of *Adam*
 to the worlds end; *In the sweate of thy face shalt thou eate*
bread,

Genes. 3. 19.

bread, till thou returne vnto the ground. 1. But euer goe about the affaires of thy Calling with a heauenly minde, seasoned, and sanctified with habituall prayer, ejaculatory eleuations, willingnesse, if God so please, to be dissolued, and to be with Christ: pregnant with heauenly matter and meditation, pickt out of the passages of thy present businesse. For instance; Let the Husbandman in Seede-time, collect this sacred Soliloquie and heauenly thought; If I now take not the season, I shall haue no haruest, but starue in winter. So proportionably; if I gather not Grace in this Sun-shine of the Gospell, and day of my visitation, I shall find nothing but horror vpon my bed of death, and burne in Hell for euer hereafter, &c. 2. In all the ciuill businesse of thy personall Calling, let thy eye and aime be vpon Gods glory, as the prime and principall end of all thy actions, 1. Cor. 10. 31. and in them seeke and serue that glorious end of Gods honour, not so much in procuring thine owne, as the good of Church, Commonwealth, Neighbours and Family, &c. 3. By earthly employments, doe not become an earth-worme. In vsing the world, grow not a worldling, and such an one as findes more sweetnesse and pleasure in worldly dealings, and the comming in of thy Profits, then in thy heauenly trafficke and treasures through the practise and trade of Christianitie.

II I. In thy solitarie seasons: 1. Single out some speciall profitable choyce matter to meditate on all the while; thereby both to peruent the ordinary intrusion of many vaine, foolish, noysome thoughts, impertinent wandrings, and wooll trifling out thy precious time; and also to keepe thy spirits, and the powers of thy soule a worke, lest as millstones wanting giift, grate and grinde one another, they waste themselues in a fruitelesse barren melancholy. When canst thou bee alone, and not haue iust cause, either to busie thy minde about some lawfull affaires of thy Calling; or wrestle with some corruption, which troubles the peace of thy conscience, or breake out into the praises of God, or some other holy passage of heauenly meditation, whereof there is so great varietie and store? 2. Watch and withstand, with all

Nec ex præterita
vitâ nostrâ, nec ex
præsenti delectari
debemus. Hoc
nim monet Apo-
stolus, Rom. 6. 21.
Quem ego fru-
ctum, & c. Itæ vocat
à recordandis, cū
delectatione præ-
teritis, & cum
quadam concupis-
centia fruendis,
ne redeamus cor-
de in Ægyptum,
Aug. in Psal 57.
b Recordari volo
transactas scedita-
tes meas, & car-
nales corruptiones
animæ meæ, non
quod eas amem,
sed vt amem Te,
Deus meus, *Jdem*
confess. lib. 2. cap. 1.
i Alius iuri se luxu-
riæ subdit, atque
ante mentis ocu-
los sehemata tur-
pium perpetratio-
num fingit: cū
effectus non tribu-
itur operis, hoc
crebrius agitur in-
tentione cogitati-
onis. Alius iræ se
Domino strauit, &
quid in corde, nisi
iurgia etiam quæ
desunt peragit: i
Intra semetipsum
contumelias pro-
fert, & recipit; re-
ceptis autem du-
tius responder; &
cum qui obuiet
null' astit, magnis
clamoribus rixas
in corde componit.

godly iealousie and care, two dangerous euils: 1. Thoughts of pleasures & from thy youthfull sinnes, and vnregenerate time, which at such times are ready to make re-entry, and very eager, being aided by the Diuels cunning and hearts-corruption, to re-infect and pollute thy soule againe with sensuall filth, and renewed guiltinesse. And in this point take heed lest the Diuell delude thee in the glory of an Angel, or by the flashes of his counterfeite light, cast into thy heart his secret wilde-fire, and sparkes of lust. For in thy solitary musing, thou mayest resume into thy memory, the ^h abominations of thy former life, especially of that sinne, which was thy minion-delight, and darling-pleasure, vpon purpose to bewaile and detest them; and yet without a very vigilant eye, the Diuell insinuating some secret ticklings of wooñted sinfull sweetnesse: that which was intended for an exercise and increafe of repentance, may cursedly end in the iteration and re-inioyment of old filthy pleasures. 2. Take heed also at such times of acting any new sinnes, vpon sensuall suppositions, and imaginary plots: as of worldlinesse, lust, speculatiue wantonnesse, ambition, reuenge, dishonouring Gods prouidence by an vnecessary distrustfull forecasting of fearefull accidents vpon thy selfe, family, goods, posteritie, the State, &c. Some sonnes of *Belial* there are, who make no bones, as they say, of acting all manner of vncleannesse (horrible impuritie in the inward parts!) by the meere worke of imagination. When they cannot compasse and attaine the reall accomplishment of their furious and filthy projects in outward acts, and vpon obiects abroad, their abominable desires rebounding as it were, with an impetuous and vn̄satisfied rage vpon their heated and enuēomed passions, act and execute any kinde of villany, vpon the inuisible forge of a cursed con-templation. It is strange to consider, how many, who carry

— Alius se tyranni di superbiæ subiicit, — Honorum sublimium infulas appetit exaltari
successibus exquirere, totumque quod esse desiderat, sibi apud semetipsum in cogitationibus depingit; iam
quali tribunali præsidet; iam sibi parere obsequia subiectorum videt; iam cæteris eminet, iam alijs mala
irrogat, alijs, quæ irrogauerint, recompensat. Iam apud semetipsum stipatus cunctis ad publicum procedit;
iam quibus obsequijs fulciatur, conspicit; qui tamen hæc cogitans solus reperit, iam alia conculeat, alia
subleuat, iam de conculeatis satisfacit odijs, iam de subleuatis recipit fauores, *Greg. Moral. lib. 4. cap. 28.*

a counterfeit heauen in their outward behauiour, should harbour such execrable hells in their hearts! 3. Let not passe such a golden opportunitie for thy spirituall good, without some sweet comfortable conference with thy God in secret. Call and cry out towards Heauen for some speciall Graces, by which thou mayest bee most inabled to glorifie God most, and to keepe in thy brest a chearefull and heauenly spirit, as for precious and incomparable iewels to bee purchased with the losse of ten thousand Worlds, but not to be parted with for as many Worlds as thou hast haire vpon thy head. Begge with greatest earnestnesse, and extraordinarie intention of spirit, mortifying grace, and spirituall strength, for the crushing and conquering of those speciall lusts, and vnuly passions that most hant thee, and hurt the peace of thy conscience. Let a sorrowfull suruay of all thy sinnes draw from thee some hearty groane, and feruent ejaculations for mercy and pardon: or a summary view of Gods blessings and fauours towards thee, fill thy heart with many ioyfull, lowly, and most thankfull thoughts, &c. Thus, or in the like manner, let some part of thy solitary time be sure to be seasoned with holy musings, and talke with God.

IV. Concerning company, I aduise,

I. That thou neuer cast thy selfe into wicked company, or presse amongst the prophane, especially vpon choice, voluntarily and delightfully; and abide no longer with them at any time, vpon any occasion, then thou hast found warrant, and a calling thereunto. It is vncomely, and incompatible with good conscience; It is not for the honour or comfort of Gods children, to keepe company, or familiarly conuerse with g^o celesse men.

In which point to preuent, misconceits and mistakings, consider there is a double fellowship:

*Vide quàm iusti, quàm integri esse debeamus & sancti, quibus postquam malè conuersari non licet,

sed nec malè conuersantes agnoscere, *August. Tom. 9. pag. 1117.* Sicut qui Diabolum sequitur, sanctorum collegium affectu & opere aspernat: ita quia Deo perfectè adhaerit, impiorum consortium nequaquam adhaerit, *Gregor. in Psal. 6.* Melius est habere malorum odium, quàm consortium, *Bern. lib. De modo bene uendi, Serm. 60*

I. Common,

b I have a ground of this distiⁿcti^on, from a most learned, holy & renowned Divine, who speaks thus: In this place, saith he, we be admonished to beware, lest at any time we sojme our selves to those that are foolish and ungodly. Not that it is altogether unlawfull to have any dealing with them: but that we may not come too neere unto them: For to eate and drinke with them, to dwell in the same town: by them, and such other common duties, be not unlawfull. But to sojme in marriage with them, to make them priuy to our counsels, or to use them as more neere and speciall friends, this is unlawfull, & this is here forbidden, Greenham, Medit. vpon Prou. 14 v. 7. Nay, the very Philosophers intimates it in his fence: There is (saith he) a twofold conuersing: 1. General and common, touching the times, affaires, the voyages and encounters doe daily trade, with our choice or voluntary consents. 2. Speciall, in affected and desired company, wherein there is confidence, communication, priuity and familiarity. He entangleth himselfe with accessaries, vnto their sinnes, danger of infection, liableness to scandal, in iⁿfirmities & shame.

1. Common, b cold, and more generall. In trading, bargaining, buying, selling, saluting, eating and drinking together; and in other passages of humanity, and entercourse of ciuill society; to which charity, nature, necessity, or the exigents of our generall, or particular calling doe warrantably lead vs.

2. Speciall, deare, intimate: In consultations and counsels about matters of speciall secrecy, greatest weight, and highest consequence. In spirituall refreshments, religious conferences, prayer, marriage, all manner of neere engagements. In a free vnterserued communication of their soules, mutuall exchange of the thoughts of their hearts, faithfull reuelations of the spirituall state of their consciences one vnto another, and in such like blissefull pangs and passages of Christian loue, and ardent sanctified affection.

The former of these the Christian must of necessitie entertaine, and exercise sometimes with the men of this world; except hee will goe out of the world, 1. Cor. 5. 10. But the second fellowship is the Saints peculiar. The Christian is bound out by the Booke of God, the Law of heauen, vpon his alleageance to his Lord and Soueraigne, and by the common Charter of Gods children, from conuersing with delightfull intimatenesse, and from the exchange and exercise of those speciall passages of dearest acquaintance with profane men, children of darkenesse, and enemies of God. For these and the like reasons,

1. Hee thereby incurreth a double hazzard: The one of infection with sinne: The other, of infliction of punishment.

1. Hee that toucheth Pitch, saith the wise man, shall bee defiled therewith; and hee that hath fellowship with a proud man, shall be like vnto him. Can a man take fire in his bosome, and his clothes not be burnt? Can a man goe vpon hot coales, and his feete not be burnt? Prou. 6. 27, 28. Nether can any familiarly and intimately conuerse with a profane man, but he shall be corrupted.

There

There is a strange attractive, and imperious power in ill company, to empoison and pervert euen the best dispositions:

1. By holding familiar correspondence with lewd companions, there first steales vpon a man a secret and insensible dislike of his former sober courses: Hee begins within himselfe to censure, and renounce his former wayes of innocency, and harmelesse conuersation; as too restraining and distastefull to the ordinary liberty of youth, and common frailty of flesh and blood; and as too much dis-sweetned, and straitned with vnecessary strictnesse and abridgement.

2. Secondly, there slyly insinuates into his heart a pleasing approbation, and delightfull assent to the sensuall courses, and sinfull pleasures of his lewd companions.

3. Thirdly, there followes a resolued, and habituall change of affections and conuersation, a transformation into the manners and conditions of those with whom he doth so familiarly conuerse.

4. Fourthly, he growes ill-affected, and disconceited towards good men and godly exercises, because in their prophane, boysterous, and furious conuenticles of good-fellowship, he heares them dayly railed vpon, iested at, belyed, and slandered; and not a man amongst them to take their parts, and to stand on Gods side. And therefore by little and little, he himselfe is also transformed into a scoffing *Ismael*, a breathing-Deuill, and so becomes at last, as much the childe of hell, as any of that gracelesse company and damned crew. Thus, and by such steps and degrees as these, many, many times especially in the *Vniuersities*, and *Innes of Court*, of good nature, honest disposition, and perhaps religious education, are by little and little caught and fearefully corrupted, and at length brought to horrible and vtter confusion both of reputation and outward state, both of soule and body, by the infectious villanies of lewd and naughty companions.

But ordinarily Gods children are not in such danger from notorious sinners, and from men of such desperate and reprobate conuersation. For who in his right wits will run vpon a man which he electely sees hath the plague-sore running vpon him?

him? What Christian in his right minde spiritually, hauing any feare of God in his heart, life in his soule, or tenderneſſe in his conſcience, will delightfully thruſt himſelfe into the company of ſwearers, drunkards, ſcorners, filthy talkers, prophane ieſters, or any fellowes of ſuch infamous ranke? eſpecially ſith the ſoule is a thouſand times more capable of the contagion of ſinne, then the body of any infectious diſeaſe?

2. Tim. 3.5

The hurt which the Chriſtian doth take in this regard, is moſt from meere cyuill men, as ſuch as onely profeſſe in forme; who being more tolerable and plauſible companions, and yet diſacquainted with the great Myſtery of Godlineſſe, vneſeaſoned with the power of inward ſanctification, and vnpractiſed in the wayes of ſincerity, doe ſecretly and inſenſibly infuſe, if not a notorious infection with ſome ſcandalous ſinne; yet many times a fearefull defection from zeale, forwardneſſe, and feruencie in the wayes and ſeruices of God. Throw a blazing fire-brand into the ſnow, or raine, and its brightneſſe and heate will bee quickly put out and quenched: let a Chriſtian but for a while abandon his holy conference, and comfortable communion with Gods children, and plunge himſelfe into the company of thoſe who are but cold and careleſſe, lazie and luke-warme Profeſſors; and he ſhall in very ſhort time finde his zeale to be very much cooled, his forwardneſſe abated, the tenderneſſe of his conſcience too much qualified with worldly wiſedome; much dulneſſe of heart, deadneſſe of ſpirit, drowzineſſe, and heartleſſe in his affections to holy things, and an vniuerſall decay of his graces inſenſibly to grow vpon him.

In this reſpect many Chriſtians doe themſelues much wrong, and afflict their ſoules with many vneceſſary ſpiritual miſeries. For they doe ſometimes vnaduiſedly, by reaſon of kindred, for old acquaintance, aduantage, and carnall contentment, becauſe of the worldly wiſedome, immunity from groſſe ſinnes, and other good parts of the parties, hold a too neere, intimate, and delightfull correſpondence with ſuch as are but onely cyuill men, or Pharifees at the beſt, with whom ſpending moſt of their time, and they wanting both

heart

heart and skill to vphold any holy conferences, or to affoord any reciprocall or mutuall helpe, in the feeling passages of sanctification, are occasions to put Gods children out of vse and vre with the language of Canaan; from the embracement of many ioyfull considerations, and exercise of those comfortable Meditations, and holy conuersation aboue, which Christian company would occasionally and seasonably put into them, and keepe fresh and working in their mindes; and by consequent, bereaue them thereby of much zeale, comfort, feelings of Gods fauour, ioyfull springings of heart, boldnesse in their wayes, cheerefulnesse in the exercises of Religion, and that comfortable fruition of other prerogatiues of Christianity; which many other of their brethren doe, and they, by the benefit of religious companions and delightfull conuersing with the Saints, might plentifully enioy.

Apprehend this passage aright: I say, a Christian may be much worsened and weakened in his graces, by companying too much, and conuersing delightfully with the meere ciuill man, or Whited Tombes: For he may spend with such men whole weekes, nay, moneths and yeeres, and haue not one word of sanctified discourse, and holy talke ministred vnto him. Scarce a word to bee had from them of the Word of God, and way to heauen; no conference of the secrets of Sanctification, of perplexities of conscience, of their euerlasting abode together in the Mansions of heauen. Motions that way would bee very irkesome and tedious vnto them: such talke would quickly beget silence, melancholy, sadnesse, and a desire to breake off company. Now the Christian by this meanes, neither hauing his tongue exercised, nor his eares much acquainted with edifying Christian discourse, growes neglectiue of storing his memory with holy things, vnzealous, and cold in the apprehensions of heauen, dull and heartlesse to godly duties.

If thus; what infection then from notorious and lewd companions? But aboue all, in this point the fellowship of the Papist is most pernicious; for by him a man is in danger both of hauing his vnderstanding and iudgement corrupted with

with heresie; and his life and conuersation infected with impiety. There are two steps and passages, as it were, out of the state of prophanenesse, into the Paradise of Christianitie.

1. Illumination of the vnderstanding with sauing knowledge.
 2. Sanctification of the heart with speciall grace. Now the Papist labours to peruert and impoyson both. For commonly you shall finde the Papist to be stigmatized, and branded with a double marke: Hee receiues one immediately from the Beast, a brand of Idolatry: And Satan commonly fastens vpon him another speciall marke, some notorious and scandalous sinne in his conuersation; as swearing, lying, vncleanesse, the vanities of good-fellowship, Sabbath-breaking, or such like. For we must know, that Antichristianisme cannot produce sanctification; and therefore you shall commonly finde euery Papist to lye in some raigning sinne; howsoever formall deuotion is the highest perfection attainable in that Antichristian state. By Popish company then a man is in danger of corruption, both in his vnderstanding, and conuersation: By the lewd, which yet make profession of Gods Truth, of infection with notoriousnesse in conditions: By meere ciuill honest men, and formall Professors, of defection from zeale, and forwardnesse at the least.

2. As the Christian incurreth by the company of prophane men, euident hazard, either of infection with their sinnes, if they be notorious; or defection from zeale, and forwardnesse, if they be something more tollerable and formall: so he is euery houre which hee is in their company, without a warrantable calling, and iust dispensation out of the Word, and from a good conscience, in great danger of being inuolued within the flames of the iust confusions, and inwrapt within the compasse of those outward curses and plagues which Gods indignation inkindles and inflicts vpon wicked men. All prophane men, being vnreconciled to God, are euery moment liable to all those miseries and fearefull iudgements, which either man or diuell, any of Gods creatures, or his owne immediate hand can bring vpon them: They are onely respited and reserued by Gods mercy, and deferred

onely vnto those opportunities and seasons, which seeme best and fittest to his holy Wisedome. Now, if when they light vpon them (as they may iustly at any time) any of Gods Children bee found amongst them vnwarrantably and delightfully, it is righteous with God, that he receiue his portion amongst them at that time, and bee fearefully infolded within the fury of the greatest temporall visitation. It is righteous with God, that if his owne Childe will needs bee vnwarrantably familiar with his enemy, that hee also be partaker of any temporall plague, especially with his enemy, euen to the losse sometimes of his naturall life. Take then I beseech you the holy counsell of the blessed Apostle, Eph. 5. 7. *Bee not therefore companions with them:* And let this reason fright you out of their companie: *Let no man deceiue you* (saith he) *with vaine * words: for, for such things commeth the wrath of God vpon the children of disobedience.* [For such things] to wit, fornication, vncleannesse, couetousnesse, filthinesse, foolish talking, iesting and such like. Take heede therefore of conuersing with the practisers of these vncomely things.

2. Secondly, there must very shortly be an euerlasting separation betweene the Christian and prophane men: at the farthest, they must part vpon their death-beds, and neuer see one another againe vnto the day of Iudgement: and then they must shake hands for world without end. For there is set betwixt them, by Gods immutable and irreuocable Decree, a vast and immeasurable gulfe, which stands as fast and vnremouable, as God Almighty in his Throne of Maiestie; so that they can neuer possibly meete. *Betweene vs and you,* saith Abraham to the rich man in hell, *there is a great gulfe fixed, so that they which would passe from hence to you, cannot; neither can they passe to vs, that would come from thence.* If it be so then, that after an inch of time, there must bee betwixt them an endlessse diuorce, and an vnpassable distance through all eternity; it is best for the Christian to begin this separation and disacquaintance in time, and not to repose his speciall loue, the sweetest and noblest of all his affections, vpon an object where it must not eternally rest, nor intimately conuerse

See 2. Chr. 20. 37

* Carnall men will be ready to reply and oppose this preciseness: with variation of vaine words, that *Argumētū* should be so strictly censured and condemned, that wee may not now and then be merry with good fellows, as they call them: And therefore saith the Apostle, Let no man deceiue you, &c.

Luke 16. 26.

uerſe with him, whoſe company he ſhall not haue heereafter in heauen euerlaſtingly. Let him euer onely afford the deareſt pangs of his kindeſt affection vnto Gods Children, and conuey the ſweeteſt meltings of his heart, and the moſt paſſionate embracements of his ſoule into their boſomes alone: for he ſhall be ſure to meeete them in heauen, and there the leſſer ſtreames of their former Chriſtian loue ſhall grow into a mighty torrent, and falling into the great and vniuerſall confluence of the vnited zeales and Seraphicall feruours of all the Saints and Angels, runne with a ſweete and euerlaſting current, into the bottomleſſe and boundleſſe Sea of all loue and louely excellencies, God himſelfe, bleſſed for euer.

3. Thirdly, a good man conuerſing with thoſe which bee graceleſſe, doth very foully diſtaine and obſcure, if not quite loſe his Chriſtian reputation and credit with good men; for a man is ſtill reputed to bee of their humour and conditions, with whom he doth ordinarily and intimately conuerſe. *All fleſh, ſaith the Wiſe man, conſorteth according to kinde, and a man will cleaue to his like. What fellowſhip hath the Wolfe with the Lambe? ſo the ſinner with the godly.* Now it is a moſt diſgracefull and diſcomfortable thing, to be iuſtly caſt out of the conceits and good opinions of iudicious and vnderſtanding Chriſtians. I would haue a Chriſtian neuer much trouble himſelfe, or labour with too much curioſitie and intrusion, too anxiously, vexingly, and ſolicitouſly to giue the world ſatisfaction, for the vniuſt cenſures, and diſconceites of witleſſe and worthleſſe prophaneneſſe; (onely hee may thence take occaſion to examine his heart more narrowly, to walke more warily, to liue more holily, and pray more heartily.) Let prophane men rage, and ſwell, and burſt, in deſpight of gall, I would haue him ſweetely and calmly to enioy thoſe bleſſed comforts, which Gods compaſſionate hand hath put into his heart. But me-thinks, he ſhould much take to heart, and bee very ſorry for the iuſt diſlike and diſconceite of true Chriſtians, or for any ſcandall taken vpon good ground, from vnaduiſedneſſe and aberration in his carriage and conuerſation. As the Chriſtian then deſires to bee dearly eſteemed of
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the godly, and tenders the preservation of his good name with good men; *which is rather to be chosen than great riches*, Prou. 22. 1. *than precious Ointment*, Eccles. 7. 1. and *maketh the bones fat*, Prou. 15. 30. which indeed is the most inestimable Jewell hee possesseth in this life, next vnto his owne Crowne of Christianitie: I say, as hee would maintaine and vphold a good opinion and conceit of him, in the hearts and consciences of Christians, let him flye the company of prophane men: for there is no reason he should be reputed Gods friend, who conuerfes familiarly with his profest enemies.

4. No prophane man can heartily, and directly loue, and affect a Christian for his zeale and spirituall graces; nay, naturally and ordinarily he disconceits and hates all holy impressions, wrought vpon him by Gods sanctifying Spirit: 1. Partly by reason of that everlasting vnreconcilable, and implacable enmitie and antipathy betweene the seed of the woman, and the seed of the Serpent; betweene light and darkenesse; Christ and Belial; Grace and prophauenesse: 2. Partly also, because euery vnregenerate man, though furnished with the best perfections and excellencies attainable in that state, thinkes, that his lukewarmenesse, and formalitie is censured and condemned by the zeale and forwardnesse of the true Christian; and that if those gracious endowments and holy strictnesse be reall, and necessarily required, they plainly proclame the damnablenesse of his estate, which hee securely reposes vpon, as sufficient for saluation. *David*, a man after Gods owne heart, and of a sweete and louing disposition, yet was most heauily prest and pursued with much causelesse spite, and this hatred euen for his goodnesse: *They that hate me without a cause*, saith he, *are more then the haire of my head: they that would destroy mee, and are mine enemies falsely, are mighty; so that I restored that which I tooke not*, Psal. 69. 4. And in another place saith he, *They that hate me wrongfully are many: they also that reward euill for good, are mine aduersaries, because I follow a goodnesse*. But yet vnderstand this further in the point. The expression and exercise of this hatred of the forwardnesse and zeale in the Christian,

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which

1. Omnis malus i-
deo presequitur
bonum quia non
illi consentit bo-
nus ad malum,
August. in Psal.
128.

which naturally and ordinarily lurkes in the heart of euery prophane man, may be sometimes restrained for aduantage, and in policy; by accident, and for by-respects. The sting and furie of it may be weakened, and lessened by the ingenuoufnesse of the vnregenerate man, or by other good naturall and morall parts in the Christian. Nay, I doe not see, but that sometimes it may bee, as it were, quite dasht, and confounded by the extraordinary innocency, and heroicall height of spirituall excellencies in a good man: As Moralists say of vertue, that though it be ordinarily attended by enuy, as the body with a shadow, yet it may grow so incomparable and glorious, that enuy is glad to hide its head, and flie away like a weake mist from the Sun shining in his strength. As soone as vertue, say they, is growne out of ignorance, shee entreth by and by into enuie, till mounting aloft, as the Sun being verticall abateth all shadowes; so she in the top, and height of perfection, all enuie. Why may it not be so in zeale and pietie, that though it bee ordinarily persecuted with extreme hatred; yet sometimes it may attaine that extraordinarinesse, incomparableness and excellency, that hatred may euē hate it selfe, for opposing such vnreprooueable sanctitie? But to my purpose: If it bee so, that a prophane man cannot possibly loue a Christian heartily for his Christianitie and Grace, but rather maliciously and mortally hate him; what heart can a Christian haue to conuerse intimately and delightfully with a prophane man? Who would euer vouchsafe his company, and afford the best of his time, and dearest of his affections, to a fellow, which disdaines and despises the most precious Iewell hee beares about him, I meane, his religious zeale; and labours powerfully, though insensibly, to dimme the brightnesse, and distaine the glory of it; either by the contagion of his notoriousnesse, or at least, by his formalitie, coldnesse, and vnzealousnesse?

5. Fifthly, no Christian ought to enter league, or entertaine fellowship with the enemies of God. It is absurd, that a member of Christ should exercise familiaritie, and intimate passages of loue with a limbe of Satan. What earthly Prince could

could endure with patience, to haue one of his neereſt ſer-
uants, and of chiefſt truſt, to bee conuerſant continually a-
mongſt profeſſt Rebels, and open Traitors to his Crowne and
dignitie; or to conuerſe intimately with his deadlieſt enemy?
Would any great Man in the State, retaine any as a ſpeciall
fauourite, who ſhould be inward with his greateſt counter-
factioniſt? What ingenuous childe would delightfully digeſt
that company, wherein he ſhould heare his father in a foule
and ſhamefull manner diſgraced and railed vpon? How then
ſhould Almighty God hold him his friend, who is familiar
with ſtrangers to the life of God, and enemies to his Grace?
How can that man looke for the prerogatiues, and protecti-
ons of a childe of God, who haunts ſuch company with de-
light, where hee heares dayly his Almighty Father ſoulely,
and ſhamefully diſhonoured, perhaps, with oathes and blaſ-
phemies, with obſcenities and raylings; at leaſt, with many
idle and prophane ſpeeches?

6. Sixthly, conuerſing with prophane men, doth croſſe
and ouerthrow a common Chriſtian dutie, which is this; *In*
all companies, either doe good, or take good, or both. For in this
caſe, the Chriſtian both takes hurt, and doth hurt: he hurts,
1. himſelfe, becauſe hee throwes himſelfe vpon temptation,
and hazard of being infected with notoriousneſſe, if his com-
panions be very lewd, and prophane; or at leaſt, with for-
malitie and coldneſſe; if they be but only ciuilly honeſt, or
formall profeſſors. 2. He hurts alſo others: 1. Hee hardens
his companions in their vnregenerate courſes, becauſe they
thinke, he would not ſo familiarly conuerſe with them, ex-
cept he were well conceited of their ſpirituall ſtate; and ſo
they reſt with ſecurity and confidence in their vnregenerati-
on. 2. He is a ſtumbling blocke to the weake Chriſtian, who
by looking vpon his example, may bee led awry from the
ſtraight path of his profeſſion, and by taking thereupon liber-
tie of imitation, may haue his young beginnings of Grace
choaked and ſmothered by the delightfull vanities of good
fellowſhip, in the preſſe of prophane company. 3. Hee
grieuſes alſo ſtrong and vnderſtanding Chriſtians, to ſee him

so farre forget himselfe, and disgrace his profession, as to conuerse with the enemies of God, and by his practise to perswade the world, that the base fooleries of good fellowship, are more sweet and tastefull, then the glorious pleasures of the communion of Saints.

7. There is another reason, which though it bee not very obuius to mens apprehensions, ~~or much taken notice of~~; yet in my vnderstanding, it should be very powerfull, and of very great weight, to driue Christians out of the company of vnregenerate men, and to restrain them from a familiar and delightfull correspondence, and conuersing with them (except they haue a warrantable Calling, and the testimonie of their consciences to conuerse with them for their conuersion and spirituall good.) It is this: when an vnregenerate man obserues, that a Christian presseth into his company, desires to spend time with him, and is well enough content to exchange mutually many offices of intimate kindenesse; hee presently conceiues and concludes, that sure hee sees in him matter worthy of Christian company, and endowments sufficient to ranke him amongst the Saints; else hee could not take such contentment in his conditions and conuersation. Whereupon hee is fearefully hardned in his present courses, and settles with resolution, confidence, and security vpon the plausible deceitfulnesse of his vnregenerate state; and thinks himselfe well, that hee may both enioy the pleasures of the present, and also a good testimony and hope of his rightnesse in the way to Heauen; because it is well knowne and acknowledged, that his companion both knowes, and walkes in the right path. And sith he hath one to take part, he takes it not much to heart, that other Christians are more vnfamiliar, and strange vnto him; for hee imputes it onely to their fowrenesse and vsociablenesse. Assuredly there are many Christians very faulty this way, and haue very much to answer for in this kinde. They familiarly conuerse with vnregenerate men; and because they would not displease and bee distastefull, they say nothing vnto them of the cursednesse of their condition towards God, and of the fearefulnesse of their
case,

case, in respect of saluation. Hereupon they grow into a conceit, that they are well conceited of their spirituall state, and so walke farre more resolutely and confidently towards Hell, by reason of the societie and silence of their Christian companions. I thinke verily, that prophane men do not onely sometimes desire the company of Christians, to win reputation from the better sort, and to guild ouer the rottennesse of their conuersation with some little tincture, and lesser splendour reflected from the glory of their Christianitie; but also to purchase some counterfeite comfort to their consciences, and false hope vnto their hearts, that there case is the better towards God, because Gods children vouchsafe to keepe company, and conuerse more familiarly with them.

8. But aboue all for this purpose peruse often, and ponder well, 1. The effectuall prohibitions in Gods Booke: 2. the protestations and practise of the Saints, 3. and punishments inflicted for familiaritie with the vngodly. For the last, see 2. Chron. 19. 2. and 20. 37. For the second, see Psal. 26. 4, 5. Jeremiah, 15. 17. 2. King. 3. 14. For the first, see 1. Cor. 5. 11. Ephesians 5. 11. Prouerbs 14. 7. 2. Thes. 3. 6. where he solemnely *commands them in the Name of our Lord Iesus Christ, that they withdraw themselves from euery brother that walkes inordinately, &c.* Hee aimes specially in that place at idle persons; by consequent then, and good proportion, at more notorious fellowes. If wee must withdraw our selues from those, who haue leasure to bee for all companies, at all times, vpon all occasions, and are therefore accounted the onely companions: how fast must we runne from lyers, swea- rers, whoremongers, drunkards, scorers, reuellers, and fellowes of such infamous ranke? Prou. 4. 14. where iteration of the same sence in variety of phrase, argues the necessity of the dutie and earnestnesse of the Diuine Penman to perswade; *Enter not, saith hee, into the path of the wicked; and goe not in the way of euill men. Auoide it, passe by it, turne from it, and passe away.* Deepe apprehensiuenesse of the excellencie and worth of the matter, or extraordinarie feruencie to im- presse and perswade the point, doth many times in Scrip-

* Hinc discimus periculosam esse cum impijs conjunctionem, idemq; fugienda fœdera, affinitates, societates cum illis, La- uat. in hunc locum.

ture clothe the same thing with diuers formes of speech, and varietie of phrase.

2. Now in a second place: If thou desirest to conuerse with some of thine vnconuerted kindred, friends, neighbours, old acquaintance, &c. for their spirituall good, obserue these three rules: 1. Let there bee good probabilitie, proportionably, of more power of grace, knowledge, sanctification, spirituall wisdome, Christian resolution, &c. In thee to conuert them, then poyson of vnregenerate stubbornesse, sensuall malice, sinfull wit, worldly wisdome, Satanicall sophistrie in them, to peruert thee. 2. See that thy heart bee sincere, and that in the singlenesse thereof, thou seeke truely their conuersion, and not thine owne secret contentment: for in this point, thine owne heart will be readie to deceiue thee. Thou mayest offer thy selfe into such company, with pretence and purpose to sollicite them for saluation, and preuaile with them about the best things; and yet before thou bee aware, bee plunged and insnared in the woonted vnwarrantable delights of good fellowship, pleasant passages of wit, idle and impertinent follies and familiarities, which thou wast accustomed to exchange and enioy with them in thy vnregenerate time. So that instead of the discharge of a Christian duty, thou mayest both hurt thy selfe, and harden them. 3. As Physicians of the body arme and animate themselves with strong repercussiuues, preseruatiues, and counter-poysons, when they visit contagious and pestilentiall patients: so in such cases, be thou sure to furnish and fortifie thy selfe before-hand with prayer, meditation, the sword of the Spirit, store of perswasive matter, strength of reasons, and vnshaken resolution, to repell and beate backe all noyosome insinuations of spirituall infection.

3. Into Christian company, which thou shouldest prize as thine only Paradise and Heaven vpon Earth; the very flowre and festiuall of all thy refreshing time in this vale of teares, euer bring 1. A cheerefull and lightsome heart. Me-thinks, though thou shouldest come amongst the Saints with a sad heart, and something ouer-cast with mists and clouds of heauy-

heauinesse and discomfort ; yet the presence and faces of those , whom hereafter thou shalt meete in Heauen , and there , with incomparable ioy behold for euer , clothed and shining with eminencie and eternitie of glory , should disperse and dispell them all , and infuse comfortable beames of heauenly lightsomnesse and spirituall mirth. I know them , who being cast sometimes full sore against their wils , amongst profane company , are quite out of their element all the while , stricke dead in the place , as they say , as solitary as in the silentest Desert. But let them come amongst Christians , and they are quite other men , as full of lightsomnesse and life , as full of heart and Heauen , as if they had the one foote in the Porch of Paradise already. Sadnesse is not seasonable , where such precepts as these haue place ; *Be glad in the Lord , and reioyce , ye righteous , and shout for ioy , all ye that are vpright in heart.* 2. A fruitfull heart , full as the Moone with gracious matter to vphold edifying conference , and sanctified talke. Being forward and free without any hurtfull bashfulnessse , or vaine-glorious aime , both to communicate to others the hidden treasures of heauenly knowledge , which thou hast happily digged out of the precious quarry , as it were of the great mystery of Grace , and also by moouing of questions , and ministring occasion mutually to draw from them with an holy greedinesse the waters of life , for a reciprocal refreshing and quickning of the deadnesse and vnheauenlinesse of thine owne heart. And here it will bee a profitable wisdome , to take notice of , and obserue each others singularity of gifts , and seuerall endowments , and thereafter with wise insinuations , to prouoke and presse them , to powre out themselues in those things , wherein they haue best experience and most excellencie. Some are more dexterous and skilfull in discussing controuerfed points : others in resolving cases of conscience ; some , in discovering the Deuils depths , and treading the Maze of his manifold temptations : others , in comforting afflicted spirits , and speaking to the heart of mourners in Zion , &c. I am perswaded many times , many worthy discourses lie buried in the breasts

of vnderstanding men, by reason of the sinfull silence, I thinke I may say so, and barrenesse of those about them. And therefore Christians ought to bee more forth-putting, aⁿ active, and fruitfull this way. 3. An humble heart, ready and reioy-
cing to exchange and enioy common comforts, soule-secrets,
heavenly consultations, with the poorest and most neglected
Christian. If thou bee haunted with the white Deuill of
spirituall pride, it is likely thou wilt bee either too pro-
digall and profuse, and so ingrosse all the talke, which is
sometimes incident to new conuerts or counterfeits; or else
too reserved and curious, and so say no more then may serue
to breed an applause and admiration of thy worth; which is
a very filthy and fearefull fault. There is no depth of know-
ledge, no height of zeale, no measure of Grace; but may
bee further enlarged, more inflamed, blessedly encreased by
conference with the poorest faithfull Christian: See Rom. 1.
12. and 15. 24. how *Paul*, that great learned and diuine-
ly inspired Doctor of the Gentiles, stood affected in this
point.

V. But aboue all, bee most busie with thy heart: for it is
the roote that either empoysons or ensweetens all the rest;
that is the fountaine, which causes all the streames of thy de-
sires, purposes, affections, speeches, and the whole current
of thy conuersation, to runne either muddy or cleere. Ply
therefore amongst others, these three points of speciall and
precious consequence for the present purpose, with all seri-
ousnesse and zeale.

1. Captiuation and conformitie of the thoughts and ima-
ginations of thy heart, to the soueraignty and rules of grace.
If thy change in words, actions, and all outward carriage
were Angelicall; yet if thy thoughts were the same, and vn-
sanctified still, thou wert still a limbe of Satan. Purity in the
inward parts, is the most sound and vndeceiuing euidence of
our portion and interest in the power and purity of Christs
sauiug Passion and sanctifying blood-shed: See *Ier.* 4. 14.
Isa. 55. 7. Now, that thou mayest the better conquer and
keepe the thoughts of thy heart in subiection and obedience

vnto

vnto Christ, be perswaded and acknowledge 1. The pestilencie of that wicked Prouerbe, *Thoughts are free*. It is true, the immediate inuisible productions and proiects of the heart, lie not within the walke of humane Iustice, neither are liable to the censure of earthly Courts and Consistories. But there is an All-seeing and Omniscent Eye in Heaven, to which, the blackest Mid-night is as the brightest Noone-tide, *Psal. 139. 12. which sees our secretest thoughts as farre off, ver. 2. and sets them in the light of his countenance, Psal. 90. 8.* Hence it is that many humble soules, sensible of their secret prouoking the glory of Gods pure Eye, are more grieued (setting aside the ill of example and scandall, ordinary attendants vpon open and visible miscarriages) for the rebelliousnesse of their thoughts, then the exorbitancie of their actions. For the sting of these is something eased and lessened, as they thinke, by the absence of Hypocrisie, and because the world sees the worst. But concerning the other, it cuts them to the very heart, that they are not as well able to preserue their inward parts in puritie toward the All-searching Eye of that God, *who stretched forth the heauens, and laid the foundations of the earth;* as their words and actions in plausiblenesse towards man, *who shall die, and the sonne of man, which shall bee made as grasse.* Whereas then the naturall man is woone to let his heart runne riot and at randome into a world of idle imaginations, without remorie or restraint; doe thou make thy sanctification sure vnto thy selfe, by this infallible signe, That thou sufferest the consideration of Gods All-seeing Eye, the curbe of the last Commandement, and checke of a tender conscience; to range thy thoughts into order, to confine and keepe them within a holy compasse from their vaine and impertinent vagaries. 2. That thou must be accountable and answerable for euery wandring thought, as well as for idle words and wicked actions. Now consider what numberlesse swarmes of imaginations passe the Forge of thy phantasie every day; and therefore, if thou be not extraordinarily and exactly vigilant and eye-full ouer thy heart, thou mayest iustly feare, that vpon the opening and illighting

ning of the booke of thy conscience, at those two dreadfull dayes, of Death, and the last Iudgement, innumerable armies of exorbitant thoughts, which haue lyen in ambush as it were, in the secret corners of thy deceitfull heart, will charge vpon thee with a farre heauier account then perhaps thou art aware of, or hast seriously thought vpo heretofore.

3. That Gods glory must alwell shine in thy thoughts, in the inuisible workings, intentions, desires, and eleuations of the heart; as thine outward conuersation. As God exacts and expects honour and seruice from his Children, in words and workes; so there is also a Thought-seruice, a Thought-worship, that I may so call it, which is very pleasing and precious in his eyes, as springing more immediately from the heart, wherein hee principally delights; and because the secrecie of it is attended with more sincerity. Remember therefore to render with all reuerence and zeale vnto the Father of Spirits, and Lord of thy soule, the dayly tribute of thy Thought-seruice, as well as the Tongue-seruice and Hand-seruice. And the rather and more plentifully: 1. Because opportunities, abilities and meanes may faile for outward performances, but the heart is euer at leisure and libertie to thinke nobly. No times, no tyrants, no wants or restraint, can hinder it from an inuisible fruition of Gods owne Selfe, with thoughts of sweetest rapture and reuerence, of loue, and lowliest adoration; from bathing it selfe in the meritorious Blood of the Immaculate Lambe, with thoughts of inexpressible peace, ioy, and triumph; from cleauing to the promises of life, and diuing into the Mysterie of Grace with extraordinary dearenesse, purest delight, and victorious faith; from being as a mountaine of Myrrh and Incense, sending vp a spirituall Sacrifice of praise full thoughts, infinitely admiring and magnifying the glory and goodness of that mercifull Hand, which writ thy name with the golden Characters of his endlesse loue, in the Booke of Life from all beginnings: suffered the dearest and warmest Blood in His Sonnes Heart to be spilt as water vpon the ground, for the washing of thy body and soule from sinne; and after a span
of

of time, will set a Crowne of Eremitic vpon thy head, composed all of comfort, rest, and peace, ioyes, pleasures, and felicities, &c. And also because, besides Gods more speciall acceptance, and more certaine sinceritie of this inward inuifible seruice; it is ordinarily full of more spiritualnesse, intention, and life, by reason that it is neereſt and moſt immediate to the object of Adoration. The beſt man, though hee may labour to doe his beſt every way, yet hee ſhall finde a difference and degrees in his ability to diſcharge, and the executions of his Duties, Deuotions, and ſeruices towards God. His workes doe not euer anſwere with that exactneſſe to his words: His words cannot expreſſe ſo to the life, the thoughts of his heart: The thoughts of his heart come infinitely ſhort of the excellency of God. Thoſe ſtreames which are next to the well-head, are ſtrongeſt and pureſt: The thoughts of a ſanctified heart, laying hold vpon, with immediate apprehenſion and neereſt imbracements, that moſt amiable, holy, and glorious Object, God Himſelfe, bleſſed for euer, and his ſweeteſt Attributes, giue Him His due and reuerent Attributions, with more heartineſſe, life, and heauenlineſſe, then his words or Actions are wont; though all a mans beſt and vtmoſt, in thought, word, and deed, falls too fearefully ſhort of that which we owe and ought to doe.

2. A continuall excubation and narrow watchfull guard ouer thy heart. It is like a Citie, liable euery moment both to inward commotion and outward aſſault. The fountaine of Originall impuritie, though its mayne ſtreame and bloodie iſſue bee ſtayed, and in ſome good meaſure ſtopt, by the ſanctifying power of Chriſts ſauing blood; yet it doth ſtill leſſe or more bubble vp rebellioſly. The world doth labour continually with her three great battering Engines, of Pleaſures, Riches, and Honours, to lay it waſte, and rob it of all heauenly treasures. The Deuill watches euery opportunity to hurle in his fiery darts, to caſt all into combuſtion, and thereby further to enueneome and inrage the already too much impoyſoned vicioſneſſe and impetuoſneſſe of our corrupt nature. Precious therefore, and worthy all praſtiſe,

is that Precept of *Salomon*: *Keepe thy heart aboue all keeping*, *Prou. 4. 23.* which thou mayest doe with more successe and comfort; if first thou watch ouer the windowes of thy soule, the sences, as the *Worthies* of old were woont with extraordinary ward; See *Iob. 31. 1. P/al. 119. 37.* It is incredible what a deale of pollution and ill the *Deuill* conueyes insensibly through these *Flood-gates* of Sinne, into their bosomes who are carelesse and watchlesse this way. To instance in the eare and eye: What balles of *Wild-fire*, as it were, doth many an obscene and filthy tongue set on fire of hell, throw thorow their eares into mens hearts, with rotten and ribald talke, which after begets within, worlds of *speculative wantonnesse*, and *flames of Lust*? Many fallie reports drop from the *slanderers* mouth into the eare, which after in the heart becomes the *curled seed* of heart-burning, spite, and mentall murder at the least. And such wicked weeds cannot but fructifie very rankely in such a naturally sinfull soile. A *Tale-bearer* tells thee, that such a one said of thee so and so, when as in truth it was neither so nor so. Thou presently thereupon conceiuest thoughts of vnkindnesse, displeasure, and it may be, of rage, against that man that neuer thought the ill. Heere thou spillest innocent blood, for thy heart may kill, as well as thy tongue and hand. It is fit therefore for every honest face to furnish and fill it selfe with frownes of distatte and indignation at the approach of any *Tale-teller*. As the *North winde driueth away raine*, so doth an angry countenance a *backe-biting tongue*, *Proverbs 25. 23.* Concerning the Eye, *Dauids* wofull example may warne the holiest men to the worlds end, to bee very watchfull with a most restless and eye-full ielousie ouer that wandring sence. And idle glance vpon *Bathscha*, was like a theeuish boy thrust in at a rich mans window, which lets in a number of villanous desperate *Cut-throats*, to ransacke and robbe the house; it being not resisted at the first, drew after it such a blacke and bloody traine that robbed his royall heart of much heauenly wealth, and wounded his soule as deeply and dangerously, as perhaps any of Gods seruants euer since. 2. Resist and

and crush every exorbitant thought, which drawes to sinne at the very first * rising. Encounter it with this dreadfull Dilemma: Say vnto thy selfe; If I commit this sinne, it will cost me vnualuably more heart-breake and spirituall smart, before I can purchase assurance of pardon and peace of conscience, then the sensuall pleasure is worth: If I neuer repent, it will be the death and damnation of my soule. See what a world of misery man brings vpon himselfe, by giuing way to the first wicked thought, *Disc. of true Happinesse pag. 150.*

3. Entertaine euer with all holy greedinesse, and make exceedingly much of all good motions put into thy heart by the blessed Spirit howsoever occasioned, whether by the Ministry of the Word, mindefulnesse of death, Christian admonition, reading some good Booke, some speciall crosse, extraordinary mercy, any way, at any time. Feede, enlarge, and improoue them to the vtmost, with Meditation, Prayer, and Practice. So thou shalt preferue thine heart in a soft holy comfortable temper, and heauen-ward, which is a singular happinesse.

* Est autem tutissimum — vt affueat animus sollicita semper per uigilique custodia discernere cogitationes suas, & ad primū animi motum vel probare, vel reprobare quod cogitat, vt vel bonas cogitationes alar, vel statim exinguat malas. Aug, E. pist. 143.

3. Eleuation, and often lifting vp of the heart towards heauen. What Christian heart can endure to discontinue its sweete familiaritie and humble entercourse with God for one day? Let thy broken heart therefore every day, besides solenne and ordinary ejaculations, Euening and Morning, and vpon other speciall occasions, be sure 1. To bathe it selfe deliciously in the blissefull depths of Gods boundlesse mercies in Christ, that it may bee happily kept, spiritually merry, thankfull, and in heart to all holy duties. 2. To kisse sweetly the glorified Body of our crucified Lord, with the lips of infinitely dearest, and vnexpressably affectionate loue; though the distance be great, yet the hand of Faith will bring them easily together; that it may be preserved in peace, puritie, and reuengefull opposition vnto sinne; for as the application of his meritorious Blood is a foueraigne Plaister to heale the wounded conscience, to turne Crimson and Scarlet into snow and wooll; so me-thinkes a serious and compassionate commemoration of the deare effusion thereof,

thereof, should be both a precious corrosiue to eate out the heart of corruption, and a speciall preferuatiue to keepe from sinne; sith sinne was the principall in slaughtering the Lord of life. 3. To cast the eye of hope upon the glory, euertlastingnesse, and vnutterable excellencies of that immortal shining Crowne aboue; which after this life (and this life is but a bubble, a smoake, a shadow, a thought) shall be set vpon thy head by the hand of God: a very glimpse of the goodly spendour and rauishing beauty whereof, is able both to sweeten the bitterest villanies and basest wrongs from the world and wicked men; and to dispell those mists of fading vanities and hurtfull fumes of honours, riches and earthly pleasures, which this great dung-hill of the World, heated by the fire of inordinate lusts, is wont to euaporate and interpose betwixt the sight of mens soules and the blisse of Heauen.

VI. Be very watchfull ouer thy most predominant and troublesome passion; whether it be feare, sorrow, loue, anger, &c. All of them are vnruely and raging enough, but yet commonly one ouer-rules all the rest, and playes *Rex* (as they say) in the vnregenerate man; nay, too often offers to rise in rebellion euen against the most sanctified soule.

Whatsoever it be, 1. In thy priuate morning sacrifice, be sure to lay on loades of deepest groanes and strongest cries for mortifying grace against it, and comfortable conquest ouer it. Let that period and passage of thy prayers be enforced and enlarged with an extraordinarie pang of feruencie, and feelingly sealed, as it were, with the most Seraphicall *Selah*. 2. Cut off all occasions, whatsoever it cost thee, which may any wayes stirre, awaken and kindle it. Withdraw the fewell that ministers foode vnto that passionate flame, though it should bee as painefull vnto thee, as the plucking out of the right eye, or the cutting off of thy right hand. Assuredly, the pleasures of inward quiet, and sweete spirituall calmeesse of thy so vndistempred Soule, will infinitely recompence any paines in oppositions and resistances in that nature. 3. Consider seriously before-hand, what a

deale

deale of disturbance and vnsettlednesse the visible exorbitancy and breaking of it out, will breede and bring vpon thy inward man. It will be like a dead Flie in a boxe of precious oyntment, disgrace all thy graces, and full foulely darken the glory of thy profession. It will be like fire in the Thatch, and for the while cast into combustion, as it were, the whole frame of thy spirituall building, and turne the heavenly peace of thy appealed conscience, into a bitter tempest. Tell mee whether after a lawlesse transgression of those bonds of moderation, to which thy Christian resolution hath confinde it; and that it hath preuailed against thee with any notorious excesse; I say, whether at night thou finde not thy spirit quite downe and much deaded to the exercise of prayer, or any other euening duty? And if vpon thy waking in the night, there should be any terrible winde, dreadfull thunder, or other affrighting accident, whether thy heart would not smite thee vpon that occasion, with much more feare and apprehensions of horreur?

I will suppose, thy raigning, or rather rebelling passion (for I speake to the Christian) to be choler and anger: and then first listen to the counsell which the very morall Sages minister against this spirituall maladie, and to the rules and remedies which the light of reason leades vs vnto.

1. Cut off (say they) the causes, and the effect will vanish. Quench the firebrands which enrage this fury, and thou shalt be at quiet: They are such as these:

1. Weakenesse of spirit, vmanlinesse of minde. Hence it is that old men, infants and sicke folkes are commonly more cholericke then others. Impotency and excesse of passion euer argues the disgrace and inferiority of the vnderstanding part, the noblest power of the soule. And therefore if we would be armed against the sallies and assaults of this domineering raging distemper, we must suffer the hiest and heauenliest part of our soule to know and exercise its place and strength. We must not make our vnderstandings vnderlings, but giue reason his right and regiment.

2. Selfe-loue, a foolish doting vpon and adoring our selues, which

which springs from the cursed root of Selfe-ignorance, and quite puts out that light of Natures law in our consciences; *Doe as thou wouldest be done by.* If before thou lose the reines to that short phrensie, thou wouldest suppose and set thy selfe in the place of the party, with whom thou art angry; and then say and doe no more then if thine owne person were the *patient*, it would be a notable meanes to curbe thy choler, and keepe the credit of dipassionatenesse and moderation, and make thee patiently suffer that which perhaps thou hast often confidently offered to others.

Immensa virtutis
est, non sentire re-
esse percussam.

3. An ouertenderneffe and delicate niceneffe in bearing wrongs: an impetuous impatiencie for being abused: (Whereas intensibilitie and contempt would better become a great spirit:) an effeminate facilitie to be mooued and toucht with euery trifle. A spot or wrinkle vpon their garment; a dish mis-placed vpon their table, some errour in their dressing; a Bird, a Dogge, a Glasse, &c. or some lesser toy will turne some kinde of of people quite out of tune, and put them out of their humour, into a pelting chafe, as they say. Great mindes and victorious over this furious Arch-Rebell, are not moued but with great matters. It is a speciall point of manly wisdome, to passe by many petty prouocations to wrath, without notice or acknowledgement, without wound or passion; and to digest many times the brawlings and indiscretions of hasty men, with the same patience that Surgeons doe the iniuries and blowes of mad men, when they let them blood.

4. Credulitie, lightnesse in belceuing whatsoeuer comes first to the eare: That is the high way to hold choler still in combustion. For so the tongues of Slanderers, Tale-bearers, Whisperers, Pick-thanks, will prooue as so many Bellows blowne by the Deuill himselfe, to keepe this fire in height and fullnesse of flame.

5. Curiositie, an itching humour, and needelesse inquisitiuenesse to know euery thing that is done or said. If a man will needs be so meddling; he shall finde matter inough to fill his gall. Some men, out of this humour, are eager to know

know what is said against them, in such and such company, listen to heare what their seruants talke concerning them, and if a letter fall into their hands wherein they thinke themselves to bee mentioned, they will make no bones, against the lawes of humanitie, to breake it open. Busie-bodies in this kinde neuer want wrath and woe. *Antigonius*, as it is said of him, was wise to abandon this vanitie. For when he heard two of his subiects speaking ill of him in the night neere his Tent, willed them to goe further off, lest the King should heare them.

6. Couetousnesse, the Cut-throate of Grace, and canker of the soule, like an eating insatiable Wolfe, will either still feede vpon gaine, or else gnaw vpon the heart with fretting: and therefore the very losse of a penny, sometimes the omission of a good bargaine, the miscarriage of some domesticall trifle, the death of a beast, &c. will presently put a couetous man into choler: for his eyes are so earthly, that they looke onely vpon the secondary, not vpon the supreme cause.

7. A conceit of being contemned by others in word, deed, countenance. Many are so weake this way, that if they spy but any secret smiling, two whispering together in the company, or any talking, especially with their eyes now and then cast towards them; they presently thinke, that themselves certainly are their aime, and obiect of their scornfull obseruation; and so grow sowe, out of tune, and vnfit for company all the while after. Such as these are extremely troubled, and take on to themselves, if they haue not the chiefe place, and vpper hand at meetings, respect and resalutation from those that they salute, exact obseruance, and obedience from their inferiours, the wall from all commers, if they be not begun vnto in matters of complement and seruices of humanitie, &c.

A riddance and restraint of these and the like maladies of the minde, will be a notable meanes to preuent and hinder the assaults and surprizall of this furious and foule fiend.

2. But if at any time thou feele this Viper to receiue heate

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in

in thy bosome, and that occasions of choler are offered, then say they:

1. Containe thy bodie in quiet, and tongue in silence. The stirring and agitation of thy bodie, by stamping or flinging about, inflames the blood and humours, and the walking of thy tongue keeps both the passionate heate in thine owne heart, and many times sets on fire those that thou art angry with. The barking of one Dogge sets all the Curses in a towne a bawling. Thy breaking forth into railing termes, may raise the spirit of railing in others: And therefore silence is a singular cooler to this cholericke distemper. If the swelling and boisterous waues rebound from the soft and euen sands, there is no great adoe; but if they encounter a Rocke, they returne with great turbulence, and turne into foame. Silence or a soft answer stops the ouer-flowing of the gall on both sides; but if fury be set vpon with rage, they grow both almost starke mad for the time.

2. Giue reason leaue to interpose and resolute. It was good counsell which was giuen to *Augustus*; That when the obiekt and occasions of choler were in his eye, he should not be moued, before he had pronounced ouer the letters of the Alphabet. It is as absurd for a passion to vsurpe and domineere ouer iudgement, as for an intemperate Scold to iustle a reuerend Iudge out of his place; and there to take on in her talkatiue and scurrill manner. If thou giue the swinge and reines vnto it at the first rising, it will presently quite banish reason and iudgement, and bee like a man that puts the Master out of the house, and sets it on fire, and burnes himselfe aliue within: or like a Ship that hath neither Sterne, nor Pilot, nor Sailes, nor Oares, exposed to the mercy of the waues, windes and tempest in the midst of a furious Sea. 3. Diuert to some other businesse, company, place, pleasant employment, thoughts of content, &c. These are notable coolers, and very conuenient to flake this passionate fire, when it first begins to burne in thy bosome.

3. Habituate

3. Habituate thy heart, and keepe it exercised and seasoned with considerations: 1. Not onely of melancholy, a ferall passion, and other bodily distempers, which it naturally breeds, by stirring choler, heating the bloud, and the vitall spirits; but also, euen of the brutish deformities and vgly distortions with which this rage disfigures those which are transported with it; as the fierinesse of the eyes, inflammation of the face, furiousnesse of the lookes, extraordinary panting of the heart, beating of the pulse, swelling of the veines, stammering of the tongue, gnashing of the teeth, a very harsh and hatefull intention of the voice, and many other extremely impotent and vnmanly behauiours. Hence it was, that angry men were anciently counselled in the heate of their fit to looke themselues in a Glasse. The monstrous representations of that deformed Fury, were able for euer to fright them out of their cholericke humour. 2. Of the sweete loueliness, and amiable acceptation of a milde vnpassionate spirit. It is the sinew, as it were, and cymment of all delightfull society, the flower of humanity, the very sweetenesse of ciuill conuersation. As it is a singular preseruatiue to keepe a mans owne heart in much calmnesse and quiet; so its also an attractiue Load-stone to draw vnto him the hearts and loues of others. 3. Of the aime and aspirations of morall wisdom which labours to draw a mans heart to that vnshaken, constant and comfortable temper; that beautifull and noble disposition, which resembles the highest Region of the aire, where there is no ouer-shadowing clouds, nor tempestuous thunders, but perpetuall fairenesse, serenity, and peace.

I haue the longer insisted vpon these morall instructions, purposely to make Christians ashamed, who besides the honest extractions of purer reason, haue also rules of Religion, and heauenly remedies; and yet are too often ouertaken with this mentall drunkennesse, as some call it. For you must know, that all this while I meane nasty, vniust, and exorbitant Anger, which misses in measure, Obiect, end, seasonablenesse, or other circumstances. For there is a sinlesse and holy Anger,

Ὅσα δὲ ἐπεὶ
λαμπρὸν τὸν ἥ
ἵκτιν.

Or a tument irā, ni-

grescunt sanguine

venæ,

Lumina Gorgo-

neo sauius igne

micant.

and therefore saith *Paul*, Ephes. 4. 26. *Be ye angry, and sinne not.* Vpon the describing and limiting of which, it is neither incident nor seasonable for me at this time to insist.

Now then in a second place, for religious directions, and more immediately drawne from diuine learning, consider:

1. That all thy wrongs and vnworthy vsages, all thy injuries and indignities, crosses and vncomfortable accidents, that shall euer any way befall thee, are fore-appointed, ordered, and disposed by Gods wise and mercifull prouidence, and that to thy spirituall and euerlasting good. This very one thought, that God is euer the principall Agent, kept fresh and on foote in thy minde, will be of soueraigne power to coole and beate backe any intemperate heate, which might either rise in thine heart, or rage in thy tongue against his instruments; and cause thee many times when thou art chafing ripe, and ready to raue, to lay thy hand vpon thy mouth, and say vnto God sweetely with *Dauid*, Psal. 39. 9. *I was dumbe, I opened not my mouth, because thou didst it.* And not like a childe, to beate the place that hurt it; but rather to walke more heedfully: or a foolish Curre, to snarle and snatch at the stone, neuer looking after the thrower: or a mad man, to bite the sword that sticks in his flesh; but rather to pull it out softly, and get to the Surgeon. There was matter and malice enough in the mouth of *Shemei*, to haue made *Dauids* royall heart naturally to rise with implacable indignation against that dead dogge: vnkindnesse and crueltie enough in the hearts of *Iosephs* Brethren, to haue made him for euer vnreconcilable: wrong and villany enough in the carriage of the *Caldeans*, to haue set *Iob* on fire with rage and reuenge against them: But these holy men by practise of the present point, and from the strength of this consideration which I now commend, for the restraint of choler, procured a great deale of sweet peace and patience to their owne hearts, pleasednesse and acceptation with God, admiration and example to posteritie: For they glanced by the meanes and the men, and fastened their eyes vpon their Maker, and the first Mouer. *Ioseph* lookt beyond his Brethrens barbarous dealing with

with him, and said, *The Lord sent me before you: Iob* beyond the *Caldeans* lawlesse out-rages, and said, *The Lord hath taken away: David* beyond *Shemeis* dogged rancour, and said, *The Lord hath bidden him: Iesus Christ* Himselfe, blessed for euer, looked beyond the *Pharises*, *Priests*, *Iewes*, *Indas* and the souldiers, to his Fathers Cup, *Ioh. 18. 11. This Cup which my Father hath giuen me, shall I not drinke?* when hee commanded *Peter* to sheathe his sword. This Christian counsell passeth that which was giuen to *Augustus*: when the objects and occasions of choler are in thine eye, or care; when thou art any wayes wronged, belyed, rayled vpon, spurned at, or trampled vpon by the feete of honoured insolency, or dung-hill malice, before thou inwardly fret, or breake out into any impatient behauiour, say first seriously and feelingly in thine owne heart, *This is from God, for my good*: or with old *Eli*; *It is the Lord, let him doe what seemeth him good*. 1. Sam. 3. 18. And let it for euer snaffle, nay, sweetly compose the hastinesse and sowrenesse of thy corrupt nature in case of choler.

2. Let the wonderfull patience of that mighty Lord of Heauen and earth, who is able with one word to cast all the creatures in the World into Hell; nay euen with the breath of his mouth to turne Hell, and Heauen, and Earth, and all things, into nothing; I say, let his patience against the infinite intolerable, and endlesse prouocations of his owne most obliged creatures, who like so many desperate traitours, liue and lye continually in open rebellion against so great a Maieftie, be a Patterne and Precedent vnto thee a silly worme, dust and ashes, earth, or any thing that is naught; of proportionable forbearance (if there could be any proportion betweene infinite and finite) towards thy fellow-creatures. How many blacke and blasphemous mouthes are vncessantly

non decet esse degeneres. Qualis verò in Deo & quanta patientia, quod in contumeliam suæ Maiestatis & honoris instituta ab hominibus profana templa, & terrena signamenta, & sacra sacrilega patientissime sustinens, super bonos & malos æqualiter facit diem nasci, & lumen solis oboriri, &c. Et cum crebris, immodico continuo exacerbatur offensis Deus indignationem suam temperat, & præstitutum semel retributionis diem patienter expectat. Cumque habeat in potestate vindictam, manule diu tenere patientiam; sustinens, scilicet clementer, & differens, vt si fieri potest, multum malitia pertracta aliquando muretur, & homo in errorum & scelerum contagione volutatus, vel serò ad Dominum conuertatur, *Cyprian. de bonapatientia.*

¶ Si Dominus nobis, & Pater Deus est, sectemur patientiam Domini pariter & Patris: quia & seruos oportet esse obsequentes, & filios

open against his blessed Maieſty? With what damned oath doe they teare, and re-crucifie the pretious Body of his glorified Sonne, which ſits at his owne right hand? With what lyes and ſlanders doe they reuile his Ambaſſadours, and vilifie his Chosen? How many graceleſſe wretches doe wilfully and obſtinately prophane his Sabbaths, pollute his Sacraments, and turne their backs vpon his Word? How many doe dayly turne themſelues into beaſts, by their ſwiniſh drunkenneſſe, to the great reproach of mankind, and diſhonour of their reaſonable nature? How many incloſing *Nimrods*, and cruell Landlords, doe grinde the faces of the poore; *Nay, plucke off their ſkins, teare their fleſh, breake their bones, and chop them in pieces as for the pot, and eate the fleſh of Gods people?* In a word, how many incarnate Deuils doe march vp and downe the earth with hearts and hands as full as Hell, with all manner of miſchiefe, lewdneſſe and rebellion? So many, and with ſuch extreme inſufferable audaciousneſſe and impudency, that, as a learned Diuine ſpeakes, If but any tender-hearted man ſhould ſit but one houre in the Throne of God Almighty (if it be fit ſo to ſuppoſe) and looke downe vpon the earth, as God doth continually, and ſee what abominations are done in that houre, he would vndoubtedly in the next ſet all the World on fire, and not ſuffer his wrath to be pacified, or the fire to be quenched. And yet for all this, our gracious God in the meane time, though he be armed with his owne vneſiſtable omnipotencie, and a *thouſand Charets in the Whirlewinde*; though hee haue euer in a readineſſe all the Angels in Heauen, all the Deuils in Hell, all the Creatures in the World; nay, the very hands and conſciences of prophane wretches, and all that prouoke the eyes of his Glory with their pollutions, to bee the inſtruments and executioners of his iuſt wrath vpon their ſinne; yet, I ſay, our gracious God oppoſes his infinite patience againſt all theſe reſleſſe outrageous prouocations. Hee ſweetly and fairely tempers and moderates in the meane time his moſt iuſt and cauſefull indignation, to ſee if the bountifulneſſe of his forbearance and long ſuffering will leade them to repentance.

Be

Mich. 3. 2, 3.

Be thou then for euer ashamed to take on for euery trifle; to breake patience vpon euery triuiall prouocation; to turne Lyon in thine owne house, and which is common in carnall worldlings, to rage with extreme folly and basenesse against thy wife, children, seruants, cattell, or any thing that comes in thy way, for euery crosse accident, worldly losse, domesticall miscarriage: nay, many times to torture thine owne heart, and trouble others in this kinde vpon meere mistakings, groundlesse surmizes, and misconstructions: but rather take this gracious lesson from the Lord Iesus his owne mouth, Math. 11. 29. *Learn of me, for I am lowly of heart;* and an example of patience from his first Martyr, Act. 7. 60. *Lord, lay not this sinne to their charge.*

3. Let the sweete experience of Gods patient and mercifull dealing with thee, soften thine heart with a compassionate sense of other mens weakenesses, and a melting forwardnesse to forgiue. If hee out of the riches of his mercy hath remitted vnto thee *ten shon and Talents*, what a base wretchednesse were it to fly in the face of thy fellow-seruant, and to take him by the throat for *an hundred pence*? If he intreated thee of all loues, and withall long-suffering, to come into his stretched-out armes of mercy, when thou layst wallowing abominably in the gore-blood of thy many scarlet and crimson sinnes; foughtest on the Deuils side, to the losse of the very life-blood of thy soule; and euery time thou camest to the Lords Supper, shedst the pretious blood of his blessed Sonne: what a shame is it vnto thee to fall a raging, and swell with anger, for the meere ouer-sight, many times, vnwilling miscarriage, and vnpurposed error of those, perhaps, which otherwise obserue thee with obsequiousnesse and loue?

4. If a man will not bee moued with more faire and ingenuous motiues, to master and mortifie this Bedlam rage (I speake in this passage to him that hates to be reformed:) let him bee amazed, and amend for shame; sith the *holy Ghost* hath charged euery man, not to meddle, or make any league of friendship with him, while hee nourisheth, and giues the

reines to this bosome-Rebell. *Make no friendship with an angry man: and with a furious man thou shalt not goe,* Pro. 22. 24. What a monster is a man of anger, that Salomon should set such a brand vpon him; whereby euery one is warned to beware of him, and fly from him, as from a netling, dangerous, vnsociable creature?

A word or two of another passion, before I passe out of the point, and that is Feare, which I had not toucht at this time, had it bin only a Racke, whereon the hearts of couetous, ambitious, and carnall men are wofully rent, and torne, and tortured all their life long; and not also a cruell engrosser of too much golden time euen from Gods children, not without impressions of much fruitlesse sadnesse, and vnecessary discōtent.

The vanitie and tyrannie of this passion is specially seene and exercised: 1. In putting all reall stings into imaginarie euils, and drawing true and bitter sorrowes, from supposed sufferings. 2. In an ouer-greedy apprehension and anticipation of sorrowes to come, so that a man by too much forethoughtfulnesse, and painefull preconceite, doth suffer them many times, before they seize vpon him.

1. For the first, who feesles not the phantasticalnesse of opinion to forge, and fasten vpon him many dreadfull objects; which of themselues haue no vigour to vex, because no reall being and existence, yet truely torture and afflict, by the onely strength of imagination?

Thus one eates his owne heart with griefe for losse of those riches, and that superfluous wealth, which if hee had euer still possessed, hee would neuer haue vsed. Another lies vnder the continuall flauerie of restless feare, lest fire or robbery, some alteration in the State, or desolation of warre, should disperse his hoard, or hazard his temporall happinesse. One is haunted with much thoughtfulnessse and carking, what shall become of his children after his death; what men will say of him when hee is gone; lest his wife should marrie after his departure. (For naturally our minds are so vaine, that besides the abundance and burden of present cares, they will transport our desires and affections beyond

yond our selues and being.) Another frettingly feares, that he shall be vndone in a deare yeere, or the next Rot of sheepe, and tires himselfe with varietie of plots for commings in, for many yeeres to come, when many times hee dies in the meane time. Some take vp too much precious time, from present and more profitable meditations, by troubling their hearts, lest, if the times turne, they should not bee able to endure the fierie triall; whereas afterward, perhaps, they end their life in the peacefull noone-tide of the glorious Gospel. Others vpon thought, or talke of death, are ready to entertaine fearefull apprehensions, lest they should disgrace their Christian life with an vncomfortable end, and by some extraordinarie temptation, rauing, furious carriage, lye open to the worlds interpretation, sinister censures, and misconstructions of their former courses; when as after, it may be, they conclude their dayes calmly, in good memorie to the last gaspe, without any storme, or cloud of feared horrour and discomfort; (except former distrustfull feares iustly bring vpon them that which they feared.) For sith euery one, whose life hath beene consecrated to Gods glorie with truth of heart, doth certainly passe thorow those dreadfull pangs and last paine, into pleasures endlesse and vnspeakeable; hee ought also to submit with all patience and quiet, to glorifie him, and to be seruiceable to his secret ends, with what kinde of death hee please; whether it bee, 1. Glorious, and vntempted: 2. Discomfortable, by reason of bodily distemper, and by consequent, interpretable by vndiscerning spirits: 3. Mingled of temptations, and triumphs: 4. Or ordinarie, and without any great shew, or remarkeable speeches, after extraordinarie singularities of an holy life, which promised an end of speciall note and obseruation.

2. For the second, besides these vterly vnecessary and meerely imaginarie miseries; many fearefull spirits especially haunted with the humour of melancholy, will not suffer also certaine and inuitable euils, which at length must needs befall them, to sleepe, and keepe in their slings, vntill the time appointed: but many times awake them by the cry
of

of Feare, like so many sleeping Lyons, and cowardlily pro-
 uoke them with timorous expectation to rent their hearts
 and sting terribly before the time. Thus our vaine minde
 torment vs more with the feare of euils, then with the euil
 which we feare; spurre vs on with much vnmanly folly, to
 meete in the mid-way; nay, to ouertake, out-run sorrowe
 to come, and make vs a thousand times miserable with one
 indiuiduall misery.

For instance: Thou hast a childe, and, perhaps, but one
 which thou louest most dearely; for that affection which
 would be seuerely strong towards ten, or how many soeuer,
 is vnited in it alone. Thou enioyest a wife, whose death
 would bee vnto thee, as the losse of halfe thy heart; and so
 proportionably of any worldly comfort. Now certaine it is,
 thou must at length part from all these, or what else soeuer
 most deare and desireable things in this life, they must be
 taken from thee, or thou from them. In this case then, if thou
 giue way and forth vnto this faint-hearted tyrant, and ma-
 licious passion, it will wound thine heatt many and many a
 time with sence of their losse, before thou loose them: and
 mingle amidst thy dearest and most doting apprehensions of
 their sweetnesse and worth, many bitter thoughts of the day
 of diuorce, and stings of much worldly grieve (for such onely
 I meane) from a torturing preconceit of painefull heart-breake
 at parting. But the most tormenting racke in this kinde,
 vpon which this tyrannicall passion doth much terrifie and
 teare the hearts of carnall men specially, is death: It is called,
 the Prince of terror, by reason of its owne extreme inequi-
 table pangs; and to them also it is a certaine passage to tor-
 ments without end, and past imagination: and therefore if
 their consciences bee not desperately seared, and sealed vp
 securely with the spirit of slumber against the Day of venge-
 ance; they are woont to dye almost euery day, by a slavish
 feare of death: see Heb. 2. 15. *O death, saith the wise man, how
 bitter is the remembrance of thee, to a man that liueth at rest in
 his possessions, vnto the man that hath nothing to vex him, and
 that hath prosperitie in all things!* Oh how the heart of such a
 man

man doth shrug together for horreur, quake like an Aspen
case, and die all the while, when this feare doth represent
vnto it in the glasse of his imagination, the grisly formes and
ougly face of death, with those other dreadfull circumstances,
as the wailings and out-cries of wife, children and friends a-
bout his last bed, parting from all worldly pleasures for euer,
rotting in the graue, dragging to the Tribunall and terror of
the last Day, &c!

Besides these imaginarie sufferings, and vntimely sorrowes,
take notice of three other base pestilent effects and mischiefs,
which this naturall, slauish, distrustfull feare, (for that I
only meane in the whole point) puts vpon a man. 1. It
may bring vpon him the thing which hee feares: by fearing
to become miserable, hee may become that hee feares, and
so turne his vaine feare into certaine miseries; according to
that of *Salomon*, Prouerbes 10. 24. *That which the wicked
feareth, shall come vpon him.* And that of *Isai.* 66. 4. *I will
bring their feares vpon them.* Thou hast a wife, a childe, an
outward state, an hie place, which thou art immoderately
afraid to loose; now this very distrustfull feare derogating
from the glory of Gods mercifull providence, which sweetly
and wisely disposeth all things, may iustly prouoke him to
deprive thee of them, whereas otherwise, thou mightst haue
enjoyed them still. 2. It robs and bereaues thee of the kindly
relish, and comfortable enioyment euen of good things. A
man can take no delight in the fruition of that good, which
hee feareth to loose. Life it selfe is lothsome, if a man sla-
uishly feare to dye. That good breeds the truest present con-
tentment, against the losse whereof wee are alwayes prepa-
red. And therefore those who liue in continuall feare to loose
their childe, goods, libertie, life, or any other thing that is
deare vnto them, loose a great deale of that honest ioy and
allowed pleasure they might haue, euen in these outward
things. 3. It deiects and debases his noble nature, below
the miseries and baseness of beasts in this point: for they
are fenced from this folly and vanitie, by the benefit of their
weaknesse, and want of reason; neuer re-afflicting them-
selues

Quotidiè moritur,
mortem qui ali-
dè pauet.

Deut. 28. 47.

selues with euils past, or fearing any to come; but thorow their whole life enioy intirely and with full securitie, all contentments and pleasures incident to their natures, saue onely when they are pinched with sence of present paine. What a shame then is it to man, who being honoured with the excellencie of an vnderstanding, reasonable, and prouident spirit, wherby hee out-shines all other creatures, like an Angell vpon earth, should by the abuse and mis-employment thereof, make it a meanes vnto himselfe, to become more miserable in this respect then a brute beast?

See Reu. 2. 5, 10.

Now many and sweet are the places and promises in Gods Booke, which may serue as precious counter-poisons, and cordials, against this carking venome, which haunts with too often insinuations, euen the most heauenly minde; but eates continually like a Canker into the carnall heart: They are such as these; *I will neuer leane thee nor forsake thee*, Hebrewes 13.5. Shouldest thou fall into the fiery tryall, assuredly thy mercifull God would either supply thee with a supernaturall and extraordinary power and patience ouer that most exquisite paine; or else, abate and lessen the rage of the flames for thy sake. *All things worke together for good, to them that loue God*, Rom. 8.28. Sin, in it owne nature, is the deadliest and rankest poyson to the soule; and in it selfe, the greatest euill that is or can be; yet Gods infinite Power and Wisdom, which at first drew light out of darknesse, as a skilfull Apothecary deales with poyson, so orders and tempers it to his, that by accident it proues medicinable: much more doth He turne to their good, crosses, disgraces, losses of earthly things; pouertie, want, life, death, any thing, euery thing. *God is faithfull, who will not suffer you to be tempted aboue that you are able; but will with the temptation also make a way to escape, that ye may be able to beare it*, 1. Cor. 10.13. It is Gods Childs peculiar, in the case of afflictions and all future troubles, to expect supportation in them, benefit by them, deliuerance out of them. *He that spared not his owne Sonne, how shall he not with him also freely giue vs all things*, Rom. 8.32? If Iesus Christ be ours, it is infinitely absurd to feare slauishly, either hurt

hurt by ill, or want of good. He is incomparably more worth then ten thousand worlds, were they all extant. If thou enioyest then such a Iewell, what a curfed vanity is it to torture and teare thy heart with feare of any earthly losse, or of euer being preuailed against by any created power? Take yet more spirituall armour and Heroicall resolution, against the assaults of this cowardly Tyrant, which doth so vnworthily afflict the spirits of men, not onely with imminent ills, but also with those which are not, and perhaps shall neuer be, nay sometimes, which cannot possibly bee, out of those two sweetest Psalmes, for promises of future protection, 91. and 121. *Esa. 43. 2.* But the speciall preseruatiue, which at this time I would commend vnto you, against this distrustfull hearts-poyson, may bee extracted from Christs owne words, *Mat. 6. 34.* After many strong and precious Arguments against thoughtfulness and carking, our heauenly Doctor concludes, *Take therefore no thought for the morrow: for the morrow shall take thought for the things of it selfe: sufficient vnto the day, is the euill thereof.* Whence I collect and counsell, that the Christian ought, in respect of any torturing care, or carking forecast, to vnite and confine his thoughts, the workings and agitations of his spirit, to the managing of the affaires, and mastering the miseries of the present day. The strongest minde and best composed, is weake enough to sustaine the brunt and encounter of euery dayes crosses. Temporall troubles, or spirituall temptations, fightings, without, or terrours within, are the certaine portion of the Saints in this vale of teares. And what day so faire comes ouer the Christians head, wherein he scapes Scot-free, as they say, herein? Sith therefore euery day brings forth sorrow sufficient for the exercise of the retiredst presence of the most recollected spirit, and the heartiest man shall haue his handfull, in passing patiently and profitably thorow present troubles, which many times fall as thicke vpon him, as one wave in the necke of another; what a base and vnworthy weaknessse is it, to vnfit and disable our already too weake minds, for a comfortable dispatch, and digesting of dayly vacom-

fortable

fortable occurrents, by such needlesse, fencelesse, fruitlesse distractions, vagaries of vanity, and Vroopian peregrinations? As either 1. To loose them in the endlessse maze of imaginariy afflictions: 2. Or to waste them by vntimely wrastling with certaine euils to come: 3. Or wound them with a painefull remembrance of sorrowes already past. For some there are so ouer-greddie of grieuing themselves, and transported with the tyrannicall vanitie of their owne mindes, that besides their trouble with present, fained, and future miseries, collect also matter of mournefulnesse from time past. For instance: Thou hast lost thy dearest child, which is one of the tremeft earthly crosses, and goes neereft the heart, but long since, so that if reasons from reason and Religion asswaged not the immoderation and excesse of thy sorrow; yet time hath worne out, and wiped away thy teares, and made thee weary of weeping: but notwithstanding, thy vaine minde will not suffer that grieft, which euen length of time hath buried long agoe, to lie quietly in the graue, but drawes into consideration, and remembers for the nonce, its speeches, fauour, pretty behauiour, and other louely circumstances, to make thy heart bleed afresh, and wring from thine eyes new torrents of teares, &c. Soueraigne therefore against these Harpies and deuourers of the heart, is that counsell of Christ, which I haue commended vnto you from his owne mouth; seconded also by the Apostle, *Philippians 4.6. Be a carefull for nothing*: That is, with tearing and torturing the heart, with carking, thoughtfulnessse, anxiety, fretting, impatiencie. Doe not waste and weaken thy minde, immoderately, vnseasonably, imaginarily, vntimely, with distrustfull anguish, pensiuensse, and base prostitution of the flower and finew of thine immortall spirit, to fruitlesse and endlessse impertinencies and mis-employments. For by the way, wee must take notice and acknowledge, notwithstanding what hath beene said against carking, and other needelesse distractions and exorbitancies of vaine mindes; that a moderate, Christian, prouident care and fore-cast, is both conuenient, and commanded; both for prouision of things necessary,

¶ Nulla maculatur. Misera, is deriued, and to miseria, it is. It is so full of a vexing fence, that Virgil is faine to expresse Homers Misera, a word of the same Originall and signification in two verses. Atq; animam nunc huc celerem, nunc diuidit illic. In partemque rapit varias, perque omnia ventat.

fary, and prevention of dangers. But this is not distressefull, but delightfull, because enioyned by God: See 1. *Timoth. 5. 8.* (For a performance of Gods Commandement, and the very act of Obedience with sinceritie, should beget much spirituall sweetnesse, delight, and ioy in the heart.) And a faire, easie, vnangry prouidence for things needfull and time to come, sweetned with the life of Faith, and a patient reliance vpon Gods wise and mercifull disposing all our affaires, and their successe, is one thing: and a restlesse carking, and pursuite after things vnnecessary, imaginary, and sometimes impossible, embittered with many slavish feares of fained or future euils, is another. It is profitable also to gather matter from time past, by contemplation of youthfull pollutions, crosses and corrections for sinfull courses, companions in iniquity, or any other aggrauating circumstance, for the increase of godly sorrow, and hatred of sinne. But this is ioyfull, and easeth the heart: for howsoeuer carnall ioy and sorrow can neuer consist together at the same time; yet that which is Christian, ^b sweetly ought, and may, of what sort soeuer the sorow bee. For first, causes of it, from without, as reproches, persecutions, shame, crowne the Christians head with abundance of glory, his heart with ioy, his soule with blessednesse, 1. *Peter 4. 14. Acts 5. 41. Matthew 5. 10.* Secondly, if it bee inward, for sinne and corruption, there is great matter of much ioy; for it sweetly signifies the softning and melting of the heart, and by consequent, the presence of Gods sanctifying Spirit. Such teares as burst out of a heart oppressed with griefe for sinne, are like an Aprill showre, which though it wet a little, yet it begets a great deale of sweetnesse in the herbes, flowers, and fruites of the earth. A great man guiltie of high Treason, comes to the Blocke to loose his head: in the very nicke, when he is ready to lay downe his necke, a gracious Pardon is shewne from the King, whereupon he bursts out abundantly into teares, springing partly from an angry indignation against himselfe, for his trayterous carriage towards so tender-hearted a Prince, partly from an inexplicable ioyfull

sense

^a Quando mens fr-
bi recti est conscia
gratulatur: vel in-
fusione quadam
spirituali repletur
animus gaudio:
cum alicuius vel
studia, vel opera à
Deo probantur.
*Amb. De Cain &
Abel.*

^b Peruersum aliquid
videtur docere
sermo diuinus. Fle-
re in lætitiâ: & in
næ ore lætari:
audi in mœrore
lætantem, Glori-
amur, inquit, in
tribulationibus,
*Rom. 5. 3. Aug. in
Psal. 136. Beati qui
sic lugeris, quia ri-
debitis in lacrymis,*
Idem Tom. 2. pag.
1022.

sense of his owne safety. It is proportionably so, when wee mourne for Him whom wee haue pierced, and in Euangelicall repentance. (God hath so mercifully ordered all things for his, that if they bee not wanting to themselves, they may bee euer merry, and finde continuall matter of reioycing: See *1. Thes. 5. 10.* For he well knowes what great neede their poore hearts haue of this ioyfull affection; both to sweeten their outward sufferings and bitterness from the world, and also to season their spirituall sacrifices and seruices vnto himselfe :) And besides, it is one thing, to rake with our remembrance into the graue of buried griefes, for sharpening the teeth of worldly sorrow, to eate our hearts: Another thing to make our memories minister matter from former times, of more humiliation vnder Gods mighty hand, deeper detestation of our abominable vilenesse, and to make our hearts many and many a time melt againe, and bleede afresh with comfortable softnesse, and godly sorrow for youthfull finnes.

VII. Prize and ply, as a most sweet excellencie, and comfortable perfection in Christianitie, a right and religious ordering of thy tongue. It is very materiall, and of speciall importance, for preservation both of outward and inward peace. Originall corruption hath naturally put vpon euery mans tongue an empoysoned fierie edge, whereby like a sword in a Bedlams hand, it kills and slayes on all sides, wofully wounds his owne conscience, infects and inuenomes mortally the soules of the present, mangles the good names of the absent with deadly malice, and so bathes it selfe remorselessly in continuall bloodshed; (for there is heart-murther, and tougue-murther, as well as hand-murther) vntill the attainment of this grace, and mortifying circumcision of such an vnruly euill. That it may therefore neither bee vnseasonably idle, nor sinfully exercised, besides many other caueats, and constant watchfulnesse, take notice of, and to heart, and practise:

I. That much and generally neglected duty of Christian reproofe.

By reason of that generall and common fellowship, whereof I gaue a taste and touch before, (of his arbitrary and intimate company, euery Christian makes conscience of better choyce) which thou must sometimes entertaine and exercise with the men of this world, except thou wilt goe out of the world; thou shalt meete now and then vpon vnauoydable necessitie, and by the exigencie of thy calling, with men of intolerable conuerſation, and very scandalous discourse; and at vnawares, and vnwillingly fall amongst such companions, as will sweare, blasphemie Gods Name, talke filthily, slander the Ministry, raile against good men; besides many other scurrill, base, and prophane speeches; much froth and folly in this kinde. Now in this case ordinarily, prophane men meddle not. They hold it a point of precisenesse to marre the mirth, and cast the company into dumps of melancholy, by calling sinne into question. They loue not (as they say in their hearts) to bee displeasing and vnplausible, where themselves gaine nothing, and perhaps doe no good to the partie. They are commonly old-excellent in rayling vpon, and slandering a good man in his absence; but they are starke-naught, and no-body in reproouing a notorious wretch vnto his face. If they open their mouth this way, it is commonly in iest, and brauery, in forme, in derision, for some Ones sake in the company, who, they know, cannot endure it; or at best, out of a ciuill detestation of outrageous villany, and furious blasphemies of Gods glorious Name. But in such cases, the Christian is truly solicitous and zealous; very much troubled, and carefull how to frame and hold a serious, wise, and seasonable contradiction to the language of hell, which consisteth in oathes, lying, slandering; in obscenities, raylings, contemptuous insolencies against the Ministerie and wayes of God, defence of Poperie, and in such rotten and Bedlam talke. Hee dares not many times in such company, for his heart hold his peace, lest thereby hee bee guiltie in some degree. 1. Of the parties going on in sinne. 2. Of betraying Gods glory, by a cowardly and vnchristian silence: and 3. For feare of wounding his

owne conscience. The omission of the discharge of this dutie, will sometimes very much vex the conscience, and grieve the heart of the true-hearted Professour; when hee is departed the place, and considers that by his basenesse and frailty hee hath failed in so holy a dutie, and beene faint-hearted in the cause of God.

Leuit. 19. 17.

For this kinde of reproofing then, and such censuring of the words and workes of darkenesse, the Christian is not to bee censured too censorious and precise. Conscience, charitie, and Gods commandement calles and eries vpon him for the performance of this needfull dutie; whensoever vnauoydable necessitie, or the exagencie of a warrantable calling shall haue cast him vpon prophane wretches, and imprisoned him for the while amongst fellowes of lewd discourse, and gracelesse carriage. Except they bee Dogs, or Swine: Christ himselfe hath commanded, that Pearles and holy things shall not bee cast away vpon such. *Give ye not, saith hee, that which is holy vnto Dogs, neither cast ye your Pearles before Swine,* Matthew 7. 6. See also Proverbs 9. 8. and 23. 9.

The ground of this Commandement of Christ, I take to bee two-fold:

Psal. 91. 11, 12.

1. A deare, compassionate, and tender-hearted care of God, euen ouer the temporall liues of his children. Besides the glorious Ministry, and continuall guard of the blessed Angels for their preservation, that they hurt not their foote against a stone; his owne also All-seeing and All-pitying Eye, doth euer graciously watch ouer them, to keepe them as dearely as the Apple of his owne Eye; and therefore he forbids them to cast themselues desperately into the mouth of a barking Dogge, or vpon the paw of a reuengefull and blood-thirsty Lyon: that is, he would not haue his childe to vouchsafe so much as a reproofe to any blasphemous wretch, or desperate Swaggerer, that would furiously flie in his face for offering him a Pearle.

2. An holy ieaousie ouer the glory and Maiestie of his owne blessed Word. It is that holy Wisedome, which issued

imme.

immediately out of his owne infinite vnderstanding. It is farre more pure and vnspotted then siluer tried in a furnace of earth, fined seuen-fold. It is a sacred Pearle, framed and fashioned by His owne Almighty hand in the Palaces of heauen, which onely by an inuisible and inspired power can raise those which are dead in sinnes and trespasses, to spirituall life; stop the bloody issue of originall corruption, and preserue the soules of men in euerlasting health. In a word, it is the Word of God, and therefore most vnworthy to be trodden vnder foote, or trampled in the mire by any sensuall Swine: that is, no wayes to bee vouchsafed to those hatefull and Swinish wretches, who out of a malicious sottishnesse entertaine so glorious a message from the mighty God of heauen with contempt and scorne.

These two reasons of the Commandement lye in the Text: *Give ye not, &c. lest they trample them under their feete, and turne againe and rent you.* Whence wee haue also some light to discerne who are Dogs, who are Swine.

1. By Dogs, wee see, are meant obstinate enemies, that maliciously reuile the Ministry of the Word, the Doctrine of God, and the Messengers thereof; who doe not onely tread the words of instruction and reproofe vnder foote, but also turne againe, and all to rend the Teachers, and furiously flie in the face of those who fairely tell them of their faults. Consider this and tremble, all ye that are become scornefull and furious opposites to the power and purity of the Word, and bloody goades in the sides of the faithfullest Ministers. Alas, poore wretches, forlorne Caitiffes, you cast your selues desperately into that accursed and horrible condition, that euery good man is bound in conscience not to afford you so much as an admonition, or reproofe, or a caueat to preuent those curses which are comming vpon you. And you wilfully draw vpon your owne heads that most fearefull doome from Gods Spirit, and from the Church of God; *Hee that is filthy, let him bee filthy still.* He that is a Swine, let him bee Swinish still: He that railes against the power of Grace, let him continue still a mad Dog. Hee that sets himselfe maliciously

Canes igitur hic significat homines in impietate uiuentes immedicabili, spemque omnino conversionis in melius non habentes, Chrysost. Hom. 24 in 7. Mat.

Reuel. 22. 15.

against the Ministry of the Word; let that man receive no comfort or benefit by the Word of Life. If hee will needs, let him roare still, swagger, be drunke, despaire, die, and be damned.

Porcos verò, in
luto infrenis lux-
uria iugiter com-
morantes, quos sa-
nè omnes huius-
modi doctrinâ pro-
nunciavit indig-
nos, *Idem ibid.*

2. By Swine, are meant those sottish scurrill wretches, who doe scornefully and contemptuously trample vnder foot all holy instructions, reproofes, admonitions; tendred vnto them out of the Word of Truth.

1. Some of these are Swine, as it were, only in practise: they doe not say much, or keepe any great grunting against good men; but they feede vn satiably, though silently, vpon the drosse and filth of sensuall pleasures and carnall contentments; and if at any time a Pearle bee cast in their way; I meane a seasonable reproofe ministred vnto them, they trample it in the mire, and with a brutish basenesse tread it vnder foote; because indeed they hate to be reformed, and are sottishly and stubbornly resolved, not to exchange these worldly pleasures which they haue in present possession and pursuite, for the glory of an hundred heauens, which Preachers so much talke of, but they cannot taste of, or tell when to comethither.

2. Other Swine there are, as it were both in practise and profession; who besides their hating to bee reformed, and obstinate resolution not to forgoe their present pleasures, or forsake their former wayes, are also possessed with a spirit of scoffing. These are rather wild Boares: for with a furious and Giant-like insolency and outrage, they prouoke, and challenge the mightie Lord of heauen, about the truth of his Iudgements and Promises, making a mocke of them.

Let all sensuall and Swinish wretches consider this, and tremble; who with sinnefull greedinesse feed vpon earthli-nesse, and Epicurishnes, and hate to be reformed; who wilfully wallow in the mud and filth of vanishing pleasures, and will not be washed; who many and many times come vnto, continuè at, and depart from the house of God, with a set- tled purpose and resolution, not to suffer their hearts to be ma- tured by the power of the Ministry, or to change their old fashions,

See Iſa. 5. 19. &
2. Pet. 3. 3, 4.

fashions, say the Preacher what he will: but to liue, and end their dayes, in their ordinary former courses of prophane-nesse and good-fellowship. They may reade their doome and vengeance that dogs them at the heeles, Psal. 50. 21, 22.

Curled also is the condition of all you that are scoffers at godlinesse and good men. You haue wearied your selues so long in walking and standing in wicked wayes, that you are now let downe at rest in the chaire of scornors. And therefore all those that stand on the Lords side, are commanded by Christ, there to leaue you in your damned case, and to disquiet you no further. And what an horrible depth of spirituall misery is this; That you runne furiously towards the pit of hell, and must haue no body to stay you; not a man to call and cry vnto you, to tell you, that the fiery Lake is a little before you?

Though wee haue thus much light from the naturall properties of Dogs and Swine, to descrie and delineate those fellows, to whom, by Christs commandement, Pearles and holy things, admonitions and reproofes are not to be vouchsafed; yet Christians are sore troubled many times how to behaue themselues, when to speake, when to hold their peace, whom to repute Dogs and Swine, whom not; when vpon some vnauoidable necessitie, or by the exigencie of their Calling, they are vnwillingly, and vnawares plunged into the company of prophane wretches, whose ordinary talke is the language of Hell; oathes, scurrill iests, iesting vpon the holy cōuersation of the Saints, flandering good men, disgracing the waies of sincerity, and such other base, and Bed-lam discourse.

But I doe not see, how any constant rules, or immutable direction can be giuen for Christian carriage in this case; it is so variable, and clothed with such varietie of circumstances, and constancy of alterations. The aduice which I would giue in this point to the Christian, is this: when hee is perplext, what to doe in this regard amongst prophane company; let him consult with these bosome counsellours, looke vnto his spirituall wisdome; to his heart; and to his conscience. These must bee his guides, and informers in these cases: and they

they are counsellorseuer at hād, he carries them in his bosom.

1. His spirituall wisedome is to guide him in a right apprehension and discretion of circumstances, and to define the opportunitie and seasonablenesse, when hee is to interpose, and in what manner to oppose against their furious and rotten speeches. It must tell him secretly, and suggest vnto him, when the cause of God, or the innocencie of a good man calls specially vpon him for an apologie, and at what time he hath a calling thereunto. It must informe him how hee must reprove: whether directly and downe-right, or by intimation, and indirectly; whether personally, or in the generall; whether in a faire and milder manner, or with a more bold and resolute spirit; whether presently vpon it, and in hot blood, as it were, or afterward to take occasion to censure the same sinne, with aggrauation of the odiousnesse and damnation of it; whether only by discountenance, or discourse; by a silent disapprobation, which I thinke, may be sufficient for some men, at some times, in some companies, or with solemne protestation, and a professed opposition and dislike, &c.

2. Let him also looke to his heart: That his reproofe spring not from any imperious humour of censuring, and meddling with his brethren; from a proud veine of contradicting, and controlling others; out of a Stoicall sowernesse, and commanding furlinesse; from any purpose to disgrace, and grieue the partie; from a formall affectation of Pharisaicall severity; from a secret ambitious desire of purchasing an opinion and reputation of forwardnesse, by being forward in finding faults; or from any other by-respect: but from an heart truely humbled with sight and sense of its owne infirmities, zealously thankfull vnto God for preserving him from the like outrage, and excesse in sinne; graciously resolved into compassion and commiseration of the offender; lifted vp in a secret supplication for the pardon of its owne sinne, successe of the reproofe, and saluation of the partie all at once vnto the Throne of Grace, &c.

3. His conscience must guide, and hold him in the right path, and golden meane betweene two extremes, which ordi-

ordinarily in these cases men are very apt to incurre: I meane, faint-hearted silence, and furious zeale.

1. Men many times, by reason of a sinfull irresolution, and vnchristian cowardlinesse, would gladly make all such offenders, Dogs and Swine; that thereby they might challenge the priuiledge of exemption from the discharge of that Christian dutie of reproofe. Though their eares bee filled with the oathes and blasphemies of those that are about them, and grated vpon with gracelesse raylings against good men, and foule disgracements of the wayes of God; yet they neuer open their mouth; as though there could bee any nobler obiekt, or exercise of their best eloquence, and greatest courage, then the iust defence of Gods glory, and Christians innocency. Oh! these are vile cowards in good causes, and a kinde of traitors to the state of Christianitie. By such sinfull silence, they labour to purchase a name of No-meddlers in other mens matters; of mercifull men to their Brethrens infirmities; of plausible companions; of wiser and more moderate Christians. But let them know, that such No-medling is a kinde of foule-murthing; such mercifulnesse is crueltie; such plausiblenesse is pernicious, such wisedome is not that of the Serpent commended by Christ; but the wilynesse of that great red Dragon, suggested by Hell.

Nay, some men are so strangely lewd and gracelesse, that they can heare, and digest with patience and silence, the oathes and rotten speeches of their seruants, and, perhaps, their ^asonnes, without any contradiction, or correction. In their owne families, some, perhaps, sweare, others talke filthily, some raile against the Ministry, others iest vpon the sinceritie of the Saints, &c. and yet the wicked Gouvernour sayes neuer a word. But in this point my purpose is principally to counsell Christians; I meddle not at this time with such Synagogues of Satan, and dennes of Atheists.

2. Some others, it may be, but they are not neere so many, may runne into the other extreme, and out of a spiritual foole-hardinesse, as it were, and furious zeale, with an imperious, and vnwarrantable boysterousnesse flie in the face

^a Audis filios blasphemantes. & patienter feris Christiane, quod Rex Nebuchodonosor alienigena non potuit sustinere, dicens, Si quis dixerit blasphemiam in Deum Sadrach, &c. in interitum erit, Augusti, tom. 2. pag. 1244.

of some desperate Swaggerer, with an vndigested and vnseasonable reproofe : whereby they both incurre the guilt of giuing an holy thing vnto a Dog, and vnnecessary danger from the gracelesse furie of the Partie. Or else for want of spirituall wisedome, and an holy discretion of circumstances; they may tender an admonition to some such contemptuous swinish wretch, which will passe ouer, and put by the precious feuerity of the Word of Truth with a scurrill iest; or with a dull, and scornfull sottishnesse trample vnderfoote that sacred Pearle.

Though it bee no constant character of Dogs and Swine, yet commonly those desperate wretches, to whom by Christs commandement, we must giue no holy things, are fellowes of dogged, sowre and contracted countenances, especially towards true Christians; and haue a kinde of desperate furiousnesse impressed vpon their foreheads, which is then most visible, when they are crost in their villanies, and heare of any contradietion, or condemnation of their gracelesse courses and contemptuous carriages. And those Swinish *Gadarens*, before whom we must cast no Pearles, are fellowes of a fleeing, gibing and scornfull carriage, especially towards good men, and godly exercises: they are so drowned in sensualitye, and glued to the earth; that they doe not onely despise, but also deride the precious things of Heauen. As I take it, sensualitye, and earthly mindednesse, mingled with a great deale of Atheisme, begetteth in men this sottish swinishnesse, and brutish contempt of the blessings of Grace, and directions to euerlasting blisse.

These premonitions and cautions premised, and obserued, euery Christian ought to addresse himselfe with resolution, and conscience to discharge this Christian duty of reproofing, when a iust occasion and a calling thereunto doe require and exact it at his hands. For these reasons:

First, in respect of the party offending,

1. A seasonable reproofe, mingled and sanctified with the spirit of inuocation and compassion, may, by the blessing of God, bee an occasion of conuersion to the offender. And

let

let him know, that hee which converteth the sinner from the 1am. 5. 20.
crooke of his way, shall save a soule from death, and shall hide
a multitude of sinnes. And it is the most glorious worke in
the World, and the noblest imployment vnder the Sunne, to
haue an hand in the holy businesse of saving a soule. Let
hope then of doing spirituall good to thy brothers soule, bee
the speciall aime, and a principall motive of performing this
dutie. There is a Law, Exod. 23. 4, 5. that if a man meete
his enemies Oxe, or Ass, going astray, he must bring him a-
gaine: If he see his enemies Ass lying vnder his burden, he
must helpe him vp againe: How much more deare and pre-
cious in our eyes should the immortall soule of our Brother
be, then the Ass of our enemy? If we must turne backe the
straying Oxe of our enemy, and lift vp his Ass, when he
is crushed vnder his burden; with what eagerneesse and zeale
ought we to labour, to stop the furious course of a reasonable
creature towards the pit of Hell; and to put our helping
hand to raise vp that silly soule, which by reason of the heavy
weight of its sinne, is full sorely bruised and bleeding, ready
euen to breathe out its last, and sinke into the misery of
endlesse horror? Speake then boldly in the cause of God,
when thou hearest thy brother blaspheme his Name, iest
with his Word, talke filthily, raile against holinesse, slander
good men, pleade for prophane pastimes, &c. for they are so
many mortall stabs into his owne poore soule; besides the
naturall infectiousnesse of rotten speeches, which may doe
much mischief to the standers by. Though thy reproofe
preuaile not at the present; yet thou knowest not what im-
pression and working it may haue afterward vpon his hard
heart, whereby perhaps he may happily thinke vpon a new
course, and of conuersion to God; and so thou bee a blessed
instrument of saving a soule.

2. But if it haue not so happy a successe vpon his soule,
yet it may be, thou mayest thereby tame and take downe his
insolency; so cut his combe by a seasonable contradiction,
that hee doe not carry it away brauely; so coole and con-
found his swaggering humour, that hee doe not glory in his
villany,

Prou. 16. 5.

villany, that he doe not pride himselfe in his blasphemies, and bloody oathes, in his contempt of Grace, and other outragious carriages, *Answer a foole, saith Salomon, according to his foolishnesse, lest he be wise in his owne conceit*: lest hee bee too proud. If a desperate and prophane wretch will needs sweare, and swagger, and raile against the seruants and seruices of God; yet let him know, that all the while, he fights against God, damnes his owne soule, and pleases none but Deuills, Drunkards, and deuillish men. If he will needs labour to bee famous, by a furious opposition to the Ministry, and wayes of God; let him know, that his name shall rot after him as vilely, as his carkeise in the graue, and himselfe burne in Hell euerlastingly; if hee hold on in that humour without timely repentance and reformation.

Prou. 10. 7.

Iude 23.

3. Thirdly, at the least, thou shouldest thereby increase, and aggrauate his inexcusablenesse, and so glorifie the Tribunall of Gods Iustice; when it shall there appeare, that besides many other meanes afforded, and offered vnto him by Gods mercies; thou also diddest lend him thine hand, to haue puld him out of the fire, and gauest him one call to haue stayed him in the furious and wilfull pursuit of his owne damnation. But because hee still hated to be reformed; because varietie of meanes for his amendment, made him more malicious, and obstinate in his owne wayes; and that contradiction, and counsell to the contrary inflamed, and set on fire the lustfull viciousnesse of his corrupt nature, to hunt more greedily after forbidden pleasures; therefore I say, he will be more and more fearefully ashamed, and confounded at that great and fearefull Day: and the moe occasions he hath had of his conuersion, the iuster cause then will he see of his deserved confusion; and by consequent more glory will accrew vnto the glorious Tribunall of Gods Iustice.

Secondly, in such cases the Christian must speake in respect of himselfe.

1. When the aire is impoysoned with any infectious vapour, men vse to fill their sense with some Pomander, or other sweete perfume, and so they may decline the noysomenesse

nesse of the smell, and repell the contagious insinuation: so when any prophane wretch hath let fall any rotten speech, the Christian with a present counter-poyson, as it were, of a seasonable reproofe, should stop his owne apprehension, lest any baser infection insinuate, and staine the soule; and to preserue in heat and life, a fresh and strong opposition of the heart and affections to all such lewdnesse and scurrility.

2. Silence at such a ruffle will seeme to bewray either thy cowardlinesse in the cause of God; or hypocrisie in thy profession. For it will seeme strange, that thou which makest shew of standing on the Lords side, and professest thy selfe to bee a party in that glorious Communion of Saints, shouldst heare the name of God prophaned in a base and blasphemous manner, and the innocencie sometimes of a good man carried in triumph by the slanderous tongues of wretches, and trampled vpon, as it were, euen vnto dust, by the feete of pride and malice; and yet neuer open thy mouth. As thou therefore desirest to preserue the glory of thy Christian reputation entire and shining, and hold it thy crowne and honour to be Champion vnto the mighty Lord of heauen, a Proctor in his Spirituall Causes, and the Protector of the good names of good men; bee euer ready to open thy mouth, when a iust apologic in any of these respects is needefull and required at thy hands.

3. If thy conscience bee inlightened, awake, tender, and rightly informed, it will smite, and checke thee after the omission of such a duty; when afterwards thou considerest with thy selfe, that by thy cowardly and vnseasonable silence, thy soule is entangled in the guiltinesse, and hath incurred an accountablenesse for that sinne. As thou then wouldest keepe all in quiet at home in thine owne bosome, and still possesse the paradise of a peacefull heart, suffer not blasphemies, obscenities, raylings, and other such ribald, and rotten talke passe vncensured, and vnrepented for. Nay, and in so doing, besides the vnualueable comfort of a peacefull conscience, thou shalt also purchase vnto thine heart a sound testimony of that gracious tender-heartednesse, which is wont to melt,
and

and resolute the hearts of Gods children into compassion and commiseration in such cases: and which they vse to expresse, and exercise euen towards the lowdest wretches, and such as haue no pittie vpon the spirituall miseries of their owne poore and wofull soules. See 1. Sam. 15. 35. and 16. 1. Jer. 9. 1. Phil. 3. 18, 19. 2. Cor. 12. 21. Luk. 19. 41, 42, &c. It was the dogged, and damned voyce of cruell and cursed Cain, to say, *Am I my brothers keeper?* But euery true and tender-hearted Christian doth grieve to see so many of his brethren sticke fast in the clutches of that roring Lyon, and betweene the teeth of that Red Dragon; and therefore labours by all meanes hee can, to rescue them; to see so many about him runne as fast and furiously as they can, to drowne themselues in the pit of endlesse perdition; and therefore as occasion serues, calles and cryes vnto them to stay their course, before the hellish Gulfe of confusion and horror hath shut her mouth vpon them.

Thirdly, in respect of those which be present: as
1. By thy speaking in such a case, thou mayest lay, as it were, the spirit of prophaneesse for that time; so that it doe not rage, and ouer-rule in the rest, as otherwise it would. For wee may sometimes obserue, that a seasonable reproofe passing from a man of vnderstanding, with resolution and authority, vpon a fellow that so bebaues himselfe, as though swearing were his profession, and traducing the Saints; his Trade, doth so quell and confound the swaggering humour of the rest of the same crew in the company, that they are quite put out of their humour, as they say, perhaps hang downe their heads all the while, and thinke in their hearts, if once they get out, they will come no more amongst such precise fellows which cannot abide an oath; or where they cannot haue their sling and forth in their prophane villanies and cursed reuelling.

2. Thou mayest hereby hold in the weake, that they bee not scandalized.

3. Thou mayest hold vp the hearts of stronger Christians, that they bee not grieved and cast downe with the domineering

minceering of prophanenesse, and out-swaggering rage of Satans Reuellers.

Fourthly, in respect of God Himselfe :

1. That though the dayes wherein we liue, bee strangely prophane, and desperately naught; for this old age of the world is pestred with all the pollutions, and abominations, which the course and current of all former ages haue conueied and carried into it; though iniquity mightily abound with much tyranny and triumph, and fearefully preuaile in all places; yet I say, that it may appeare, that God hath some to speake for Him. That though Satan, more is the pittie, hath innumerable swarmes of knights of the Post, as they say, that are ready at a becke to doe him any desperate seruice; yet, notwithstanding here and there God hath a Champion, who fearelesse of the face of man, dare with an vndaunted and holy resolution, defend His wayes, and stand on His side.

2. But aboute all, let that strict charge from Gods owne mouth, (^a *Leuit. 19. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise reuoke thy neighbour, and not suffer sinne vpon him :*) fright and fire euery one of vs out of our sinfull silence and cowardlinesse this way, and keene vs with resolution and forwardnesse, to a seasonable discharge of this holy duty.

^a Tertul. hunc locum accipit de correptione fraternâ, Iudeis hic præceptâ. Lib. 4. cont. Marcion. cap. 35.

Take notice of a three-fold duty, which lies vpon euery Christian in his carriage towards men in their presence, and before their faces: 1. Christian admonition: 2. Christian reproofe: 3. Christian silence, and forbearance in such cases.

1. If a brother be ouertaken with a fault, or some lesse offence, we are to admonish him in the spirit of meekenesse,

^b Gal. 6. 11.

2. If he offend more grievously, wee are freely to reprove him; and not to suffer sinne to rest vpon him, *Leu. 19. 17.*

3. If he be a sonne of Belial, a scoffing *Ismael*, a dogge, or a swine; we are commanded by *Christ* to say nothing;

Marth.

^b Non agit ibi de irrisoribus cum illis duriter agendum, sed de fratribus, *Mart. in ca. 19. 2. Sam.*

Matth. 7. 6. Neither priuate admonition, nor brotherly re-
 prooffe is to be vouchsafed to desperate sinners or prophane
Ruffians, who would entertaine it with crueltie or scurri-
 lerie.

Mat. 7. 1, 2.

II. Obserue a sanctified silence; from

1. Rash censuring, which is seuerely censured by Christ
 Himselfe, and set as a visible Brand vpon the face of the Hy-
 pocrite. Let it euer be onely the peeuish property of those
 who are naught, and most obnoxious themselues; of Pha-
 rises and false-hearts, to be the greatest finde-faults; vncha-
 ritably to entertaine causlesse disconceites, and to passe rash
 censures against those, who are farre better then themselues.
 Which they will ordinarily doe: because,

1. They were neuer truly humbled with sight and sense
 of their owne sinfull and accursed state. They neuer trem-
 bled, nor were thorowly frightened with the wrathfull coun-
 tenance of God, for their infinite pollutions and prouocati-
 ons of the eyes of his glory. Their consciences were neuer
 awaked out of their dead sensuall sleepe, by the Trumpet
 of the Law, nor receiued any speciall and particular illumi-
 nation from the sanctifying Spirit. In a word, they haue no
 terrour, no trouble, no worke or businesse at home about
 their owne sinnes, in their owne consciences, and therefore
 they haue leasure enough to looke about them, and are full
 enough of sinfull curiositie, and vaneecessary meddling, to pry
 and enquire into other mens courses and carriages; of malice
 and spitefulnesse, to mistake and misinterpret; of pride and
 peremptorinesse, to proclaime many times with great noise,
 and selfe-applause, their owne idle malignant forgeries and
 fancies, for faults of those, who are much more righteous then
 they. When they looke forward, or any wayes about them,
 they are very sharpe-sighted into the fashions and failings
 of others; most exact in obseruing their neighbours wayes;
 Eagle-eyed, to pierce beyond the Moone; to spy the least
 moate in the Sunne, I meane, the smallest infirmity in the most
 glorious Saint: Nay, they are of such a refined and sublima-
 ted eye-sight, that they can discerne some errors and exor-
 bitancies,

bitances, especially in Professours of Religion, which neuer had any existence. But when they should reflect vpon themselves, and turne their eyes to contemplate and consider their owne corruptions, there lyes a great beame of hypocrisie betwene them and themselves; so that they cannot possibly see so much, as those huge mountaines of many crying sinnes, which full heauily presse downe their owne soules towards hell; those vnumbred swarmes of beastly lusts, which rage remorselessly within their owne bosomes.

2. It is a point of their hypocriticall policie, cunningly, and confidently to impute those sinnes vnto others, which are grossly predominant in themselves; that thereby they might purchase an opinion of a supposed innocencie; and freedome from the like faulcs. For when they cry out with great noise and clamour vpon other men, they thinke they still the cry, and stop the mouth of their owne sinnes; and labour to fasten a perswasion vpon their owne hearts, that sith they, with such confidence, and bold faces reprocue and censure others, others will not, out of the congruity of a charitable ingenuosnesse thinke them so shamelesse, as to be iustly liable to the same imputations; except some few wiser, and more iudicious Christians, who are able by spirituall experience, to discouer the depths and mysteries of their hypocrisie; and for such they care not much: for in point of reputation, they rely most vpon the common sort, and greater part.

3. It is the naturall humour of an hypocrite, to be supercilious and censorious. Pride is no where more naturally bred, so proudly seated, and highly enthroned, as in his heart. And therefore it is his common practise to hunt after estimation, by disgracing and disabling others. Sith he wants worth in himselfe, he labours to shine by darkening others, misconceiuing that every detraction from other mens reputations, is an addition to his owne.

4. They hold it a point and prooffe of forwardnesse, to be forward in finding faulcs. As though the flame of an holy zeale were enkindled in any mans heart, onely to giue him
light,

light, for the discovery of other mens finnes, and not as a sacred fire, to burne vp the noysome lusts which boyle in his owne brest.

Thus, and vpon such grounds as these, it is the hatefull propertie of Hypocrites and selfe-guiltie ones; and a common marke of their cruell seueritie, to wade deeply into the search and censure of other mens wayes, and to gore very bloodily into the consciences of others, whereas they neuer purged their owne. But true zeale euer casts the first stone at a mans selfe, and pluckes the beame out of his owne eye, that he may better discern and draw the mote out of anothers eye: I meane, a sincere heart is euer most censorious and seuer against it selfe; most searching into, and sensible of its owne finnes; prying with speciall curiositie and inquisitiuenesse, into the endlesse maze of its owne wicked windings and depths of guile. Though it heartily and vnfaignedly detest all sinne in whomsoever; yet its owne iniquities and pollutions sticke closest, and go neereft, and beget in it a more particular and extraordinary impression of remorse and loathing. The reason is, it hath truly tasted the terrours of a wounded conscience, beene scorched with the secret sense of Gods angry face, and formerly full sorely crusht vnder the most grievous burthen of innumerable finnes. It knowes right well, by wofull experience, what bitternesse of spirit, and anguish of soule springs naturally from the retyred suruey of scandalous transgressions in cold blood. It feesles from time to time, deadnesse of heart, lessening of graces, losse of comfort to ensue vpon euery grosse relapse, or willing fall. It findes too often, to its much grieve, that if it foster and nuzzle in it selfe any sensuall corruption or secret lust, the Lord will not heare its prayers. It is full well acquainted with the vnualueable preciousnesse of a peacefull conscience and Gods fauourable countenance, which it cannot possible enioy, if it lie delightfully in any one sinne against its knowledge, &c. This being the experience, exercise, and constitution of an vpright heart; it is most angry and displeased with, most Eagle-eyde and watchfull ouer, most strict and seuer against its

its owne finnes. Which home-employment happily hinders and moderates a man from too much meddling abroad. This world of worke within, about his owne soule, in discouering, opposing, and mortifying his owne vnuly lusts and rebellions, ties his tongue from being so busie in censuring other mens faults. As therefore thou wouldest haue a true testimonie of taking thine owne finnes to heart, and of hauing beene sincerely humbled vnder Gods mighty hand thy selfe, keepe a constant and narrow watch ouer thy tongue: be very sparing in speaking the euill which thou knowest by others: iudge no man rashly, out of spleene, humour, passion, pride, prejudice, Pharisaisme, &c. or of his finall state. For all sound Conuerts and truely mortified men desire and labour to be very charitable, mercifull and seasonable in their censures. Conscioussnesse of their owne corruptions, makes them compassionate towards others in this kinde.

Noli esse aliena
vita aut temerari-
us iudex, aut curi-
osus explorator,
Bern.

Obiect. Yea, but will some say, howsoeuer you put it vpon prophane men and hypocrites; yet it is well knowne, your Professours are the onely shrewd censurers, very sightfull, and seuer about other mens faults, and are still ready vpon all occasion, by their peremptory iudging, to send all others vnto hell saue themselves, and those of their owne sect, as they speake: (And so was the way to heauen stiled many a yeere agoe.)

Acts 18. 22.

Answer. This I grant, is many times the prophane mans censure of the true Christian, and therein he discouers himselfe to be a true hypocrite: for with much bitterness and malice he censures sincere-hearted men, to bee censorious, when himselfe is the onely vnconscionable Criticke and censurer. Hee reprooues Gods faithfull Ones for reproouing, when himselfe full often amongst his companions, out of a pang of imperious choler, and implacable hatred to holinesse, condemnes for counterfeits, without all ground, or truth, those whom the Lord himselfe iustifies for true-hearted *Nathaneels*, and passes sentence of guiltinesse and grosse hypocrisie, after they be cast by a iury of Ale-knights,

upon those, whom the Highnesse Tribunall doth mercifully acquit.

To illighten a little, and rectifie thy iudgement in this point of priuate iudging; conceiue with me;

1. First, that all iudging and censuring is not censurable and condemned: But that when a man with an euill minde iudgeth amisse and vncharitably of others for some euill end. We may iudge the tree by his fruit. If we see a fellow constant and incorrigible in his lewd rebellious courses, euidently infamous for rotten fruits, hanging out in the open sight of the Sunne; as drunkennesse, swearing, vsury, whoredome, persecuting the power of godlinesse, scoffing Religion, vnrighteous dealing, &c. Wee may, leauing his finall doome to the Searcher of all hearts, iudge and censure him for the present to be Gods enemy, and in a most wretched estate. But in such cases, besides iust cause, be sure of a warrantable calling, conscionable^a end, and no beame in thine owne^b eye.

^a Christ iudging the Pharisees both for life and doctrine, call'd them Hypocrites, for caution to his Disciples:

Matth. 23. 1, 2, 3. and 16. 6.

and Herod, Faxe; for admonition to others.

Luke 13. 32.

^b Matth. 7. 5.

2. Secondly, let vs take notice of some differences betweene the true Professours, and prophane mans censuring. It differs, in respect,

1. Of the Obiect. The principall aime and obiect of carnall mens cruell disconceits, and bitterest censures, is the zealous Professour. Dogged they are enough many times amongst themselves, about worldly affaires, and maliciously enter-teare one another like wild beasts; mutuall brawlings about earthly things, wrongs, encroachments, vnderminings, coozening, ouer-reaching, ambitious contentions, &c. fill their hearts with much gall and greedinesse of reuenge, their mouthes with mutuall barking at and byting one another. But to the people of God, in their Bedlam fits, they are not onely Dogs, but euen enraged Deuils, and swell with the very venome of Hell, the ouerflowing whereof doth drowne all priuate discords. *Herod* and *Pilate* behaued themselves before like two angry Mastiues one against another; but when opportunitie was offered, they pursued Christ with reconciled malice, and vnited forces. Put vp an Hare before two Grey-hounds,

hounds snarling about a bone, and they will both doggedly concur in the pursuite of that harmelesse beast. It is iust so with gracelesse men against Gods Child : and euer the more forward hee is in the *narrow way*, the more furiously is hee persecuted by the spite of tongues. The most resolute for Gods glory, and in good causes, is ordinarily most rayled against, and reuiled. The foule spirit of good-fellowship, as they call it, is still foaming out against Gods chiefeft Fauourites, the foulest censures: That they are hypocrites, humorists, factionists, traitors, pestilent fellowes, and all that naught is. *Dauid* was so charged by *Saul* and his Courtiers: *Jeremie* by the prophane Nobles: the godly *Iewes* by *Haman*: Nay, Christ himselfe by the *Scribes* and *Pharises*: *Paul* by *Tertullus*: the Primitiue Christians by the Heathens: and all that will liue godlily in Christ Iesus, must looke for the same portion, the same persecution amongst the men of this world; euen to be most vile, and contemptible in their conceits and construction. There is no creature that euer God made, not Satan himselfe excepted, which is more maliciously set against and censured, then good men. Neither should any haue so bad a name as they, could the hellish mists of virulent tongues obscure and staine the glory of their reputation. If sentence should passe vpon the godly at that last and great Day, according to the verdict of them that are not friends or parties, wee should certainly all bee cast and condemned, not a man freed and acquit. But blessed bee God, the Searcher of all hearts, the Almighty Protectour of all innocencie, who to the shame and confusion of all spitefull opposites, will witnesse for vs at that highest Tribunall; and then at the furthest before men and Angels, will bring forth our righteousness as the light, and our indgements as the Noone-day. *Oh that I had some to heare mee!* saith *Iob*: *Behold my signe that the Almighty will witnesse for mee: though mine aduersaries should write a booke against mee, &c.* And in this itching humour of mis-censuring the seruants of God, the wicked are so wilfull and eager, that rather then they will want matter, they will most basely,

and vnworthily snatched from the inuenomed tongue of a Tale-bearer; from the slanderous folly of some scurrill Iester, the frothy rauing of a greasie drunken Ale-house-haunter, nay rather then faile, forge it out of a suspicious selfe-guiltinesse in their owne prophane fancies, and suck it, as they say, out of their owne fingers. But let them know, that when a son of *Belial* censures a sincere Professor, it is as if the darkest hook in Hell should finde fault with the *Moone*, that great Light of Heauen, for those little spots in her face, whereas otherwise shee is a faire and goodly creature: as if the most loathsome dunghill should challenge the fairest garden for vnflaourinesse, because there is here and there a weed amidst varietie of other fragrant flowers: as if a worthlesse lump of drosse should censure an angell of gold, for want of a graine or two in weight: as if a fellow almost eaten vp with the filthy French disease, should cry out of the danger of a growing Ague in another. For in this case hee who as yet is nothing but an accursed lump of sinne and lust, damnation and hell, loades with censorious lyes that happy soule, which in the fountaine of Christs meritorious blood, is made farre whiter then the Snow in *Salmon*, and fairer then the wooll of the sheepe coming vp from washing, though some spots and staines of infirmities, and frailties cleaue vnto it, while it yet dwels in an house of flesh, and tabernacle of clay.

* Velut si aliquis
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pe, vel quolibet
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guore constrictus,
hunc quidem eti-
am negligat, cum
verò culpet, qui
exiguus in aliqua
corporis sui parte
non curet tumo-
rem. *Chrisost.* *hom.*
24 in *cap. 7. Matth.*

But now on the other side, the ordinarie object of the Christians Censure, is according to Christs rule: those trees which discover themselues to be starke naught, by the rotten fruits, which hang vpon them in the sight of the Sunne. And yet that also must be seasoned with charitie, discretion, seasonableness, freedome from spleene, humour, passion, personall hatred, insolencie, or any other exorbitant distemper. Those professors prooue too often, either vtterly vnfound, or not so thorowly humbled, who vnmercifully insult either ouer the damnable estate of those which are without, or vncharitably blaze abroad the infirmities and failings of the brethren, which they ought to conceale; and as the hand falleneth a salve vpon any sore part of the body, and then co-

uers it; so to apply a plaister of a gentle and milde reproofe, that it may secretly heale, and the World be neuer the wiser. Ordinarily, so farre as some men are fierce, boysterous, and master-like in searching out, censuring, and secret insulting ouer the falls, fraileties, difference from them in some indifferent things, of their fellow-Christians; so much many times come they short in mortification, holy wisdom, humility, selfe-deniall, faithfulness in their Callings, &c. and that of those, perhaps, whom they so imperiously disable and vnder-value. Commonly, too busie-bodies this way, are either dangerously proud, or sinfully politike: proud, and therefore endeouour to raise their owne, vpon the ruines of other Christians reputation, better then themselves: or politike; for, themselves being censurable for some grosser infirmities, or scandalous walking, they labour cunningly to finde answerable errors in more noted Professours, that themselves may goe more vnnoted.

2. In respect of the order. The true Christian euer casts the first stone at himselfe, and first, the beame out of his owne eye; that is, begins with himselfe, searcheth his owne heart, rips vp and ransacks his owne conscience, censures his owne wayes, condemnes and crucifies his owne corruptions, and abandons all his knowne sinnes; and then hee may with a more comfortable calling, Matth. 7. 5. with more sinceritie and successe censure others. But hypocrites; and those who hate to bee reformed, first begin with others, are most prying into other mens carriages, perusing other mens liues, teirfully hunting after, perhaps, by the helpe of many dogged spies, and fawning Spaniels, the falls and faults especially of Professours; (for there is the kindly triumph:) euer tampering and meddling with their motes; but haue neuer any leasure or pleasure to looke into their owne rotten hearts, and rebellious courses. The reason of this difference may bee this: Euerie godly man, together with the power of grace, puts on an holy bashfulness, and ingenuous modestie; that hee would bee fouly ashamed, and could not with any face charge others with those crimes, which he should allow

* Non generaliter peccata omnia prohibuit iudicari, nec prorsus, omnibus isti rei absolutam potestatem: sed his pro se d. solis, qui quum flagitijs abundant innumeris, alios de leuissimis quibusq; delictis tota temeritate condemnant. Chrysostomus, hom. 24. in cap. 7. Mat.

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in himselfe. But hypocrites weare masks, vizors and whorish foreheads; they will hardly blush, or be ashamed at any beastly carriage, especiall bringing in pleasure or profit; much lesse for seeming holy by their strictnesse and severity against other mens faults, though as full of lewdesse and lust themselves, as the skin will hold. How often may wee heare imperious Pharises mangle and martyr a good mans good name, for some lesser infirmitie, who neuer learned to mourne for, or mortifie any one of those many grosse corruptions, and secret villanies, which reigne in themselves?

3. In respect of the manner. Selfe-guilty Pharises are wont peremptorily to passe their rash censures vpon the more righteous then themselves, with much malice, pride, scornefulnesse, and prophane insultation: but the seasonable censures of truly humbled Christians, ought euer to bee mingled with much mercifulnesse, commiseration, sensible-nesse of their owne infirmities, and loue.

4. In respect of euidence and truth. Prophane mens censures of Gods seruants are many times not onely groundlesse, causelesse and false; but also prodigiously absurd, and vterly impossible, without any shadow or show at all of likelihood. The enemies to Christs ministry confidently censured him to haue a Deuill, in whom notwithstanding the fulnesse of the God-head dwelt bodily. *Tertullian* judged *Paul* to be a pestilent fellow, when he was the most precious man vpon earth. *Elijah* was accounted a troubler of Israel; who was in truth the very Charrets and horsemen of the same. The Princes suggested to the King, that *Jeremy* was a traitor to the State; from which he was so farre, that he desired his head to bee turned into waters, and his eyes into springs of teares, that hee might weepe day and night for the desolations of it. Proportionable for monstrosnesse of falshood, are many and many censures passed vpon Professors at this day. Opposites to the power of godlinesse are so impudently peruerse, that they commonly cut conditions vnto others, out of the cursed corruptions of their owne rotten hearts.

But now on the other side, Gods people must be very carefull

John 7.20. and 8.
48.52. and 10.20.

Coloss. 2.9.

Ier. 38.4.

Malz est mentis,
mali moris, affi-
gere mihi mores
extris.
Mali alios de suo
estimant ingenio.

full and tender, what conceits they entertaine, and what censures they passe vpon others. They are bound by the Lawes of diuine loue, to conceiue and speake the best of euery one; vntill his words, ordinary carriage, open prophanenesse, and fruits of the flesh, clearly conuince the contrarie; to construe and interpret all things in the better part, so farre, as they may with a good conscience, without preiudice to the truth, or impeachment of Gods glory. They ought to be so farre from greedy apprehension of imaginarie matter, or violent wresting of mens words, actions and behauour to the worst sence; that if matters be but probable, poyzed with equall circumstances, and with euen weight of reasons interpretable both wayes, they are euer to suffer their conceits and censures to be carried the more charitable way. They ought to be so farre from censuring others without ground, truth and proesse; (which is the ordinarie practise of most men) that they should neuer speake the ill they too certainly know by their brethren, but with fearefulnesse, as it were, and some kinde of enforcement.

5. In respect of the end. The ends why Pharises and Good-fellowes, as they call them, entertaine many groundlesse disconceits, and thereupon exercise such censoriousnesse against holy men, are such as these :

1. To binde vp their bleeding soules in the meane time with a palliate cure, as they call it; to procure some temporarie ease to their hearts, against the checks and bitings of their guiltie consciences. For when consideration in cold blood of their impenitent courses, and of their certaine walking in the broad way, by reason of their owne sensuall libertie, and much companie, doth sting them with remorse, they haue recourse to the ill opinions they haue conceiued of the best men; and thereupon thinke within themselves, and take occasion to say vnto others; What need we take these things so much to heart, or trouble or thoughts with necessitie of more strictnesse? Are not those, who goe for the godliest, and are accounted the prime Professors, such and such men? Haue not they also their infirmities and follies, though

they guild them ouer with goodly shewes, and pretence of zeale? Hereupon they somewhat asswage the secret slauiſh smart of their now and then wounded consciences, and walke more merrily towards their eternall perdition. For a settled disconceite of a Christian harboured and applauded, is a strong naile to fasten an vnregenerate man to his owne waies, and a mighty barre to keepe him out of a gracious state. Sensualists are so strangely bewitched by Satan, that hee first causeth them to forge in their owne braimes, or take vp from a spitefull tongue, some lying tale of a good man, and then after makes it his meanes to keepe them with securitie and contentment in the kingdome of darkenesse, and to stand in euerlasting opposition to the wayes of sincerity, and saluation of their soules.

2. To make by an affected liberty and seueritie in censuring others, the maskes of their owne hypocrisie, lesse markable. For by their fained triumphs, and imperious insultations in this kinde, especially vpon fresh newes of some Professours scandalous fall, they would haue the by-standers to conceiue, that howsoeuer they bee not so precise and forward, or make so great a show as others; yet they are fully as honest men as they, and may, perhaps, ſtep into heauen before them.

3. To wreake their spite vpon the children of Light; who are euer eye-sores and heart-sores to all sorts of sinners, *Hee*, meaning the righteous man, (saith the Author of the Booke of Wildome, though Apocriphall, yet ancient) *is grievous vnto vs, euen to behold: for his life is not like other mens, his wayes are of another fashion.* And it angers them at the very heart-roote to consider, that whereas, they hope, and hold themselues sufficiently qualified for Heauen; yet the righteous mans forwardnesse, zeale and liuing of another fashion, if ingenuousnesse dispell the mist of preiudice, clearly remonstrates to their owne consciences, and proclaimes aloud to all spiritually vnderstanding men, that in truth, and vpon tryall, they are in the state of wretchednesse, and of the family of Hell. Hereupon it is, that they labour might and maine,

maine, with many disgracefull censures, to dimme the glory of his goodnesse; and, if it were possible, by publishing their owne malicious surmises, others slanderous tales, or spitefully aggravated frailties, to pull him backe, at least, in opinion of their fauourites, and dependants, to the same measure of infirmities, and pitch of impietie with themselves.

But now the ends, which humble Christians propose vnto themselves of iust dislikes, and seasonable censures of vn-sanctified men, are briefly such as these:

1. To preserve their thoughts innocent from accessarinesse to sinne, by a secret inuisible allowance of it in other men; and their tongues from cowardly silence, when they haue a calling to disgrace it.

2. Lest a Knaue goe for an honest man, and hypocrites deceiue true-hearted Nathaneels.

3. Lest the power of Christianitie, wherein Gods glory is highly interess'd, suffer, and be vnderualued. For instance: Thou hearest sometimes a fellow notoriously branded with some infamous sinne, yet so spoken of by some dawbers with vntemperate morter, or at least by ignorant worldlings, as though his present condition were tolerable towards God, and hopefull in respect of saluation, by reason of some other good parts, for which they praise him; In this case, if the vnderstanding Christian hold his peace, the by-standers may be so farre scandalized and mistake; as to conceiue and collect, that a man may lye in a sweete sinne, and yet liue in Gods fauour; that the pleasures of the World, and peace of conscience may consist together, which are as incompatible as Heauen and Hell. And why should not that silence bee sinfull, which suffers an open knowne prophane man, to carry away the reputation of one in the right way; (if there be time and place for a seasonable, wise and charitable contradiction,) as well as that, which suffers one which is true of heart, to bee charged with hypocrisie?

2. Secondly, be silent from slandering, backbiting, false-accusing: Heere I will say nothing of downe-right forging, and fastning a false crime vpon an innocent, which is the most

most pestilent and palpable, and other grosse kindes of this very foule sinne : (for so it is indeed, howsoever to a carnall eye looking vpon it, painted with the colours of commonnesse, and selfe-loue, thorow the false glasse of these corrupt times, it appeares not so ougly. The very Casuists and Schoolemen, none of the precisest Diuines, I am sure, doe deservedly vilifie it with a brand of hainousnesse, farre aboue theft ; as they may well, both for a greater breach of loue, preciousnesse of object, vnrecompensablenesse of losse, difficultie of restitution, concurrence of many sinnes, consequence of much ill, &c) I say, I will bee heere silent of the grosser sorts of slander, because of them, Gods children are for the most part more easily sensible, and ordinarily watchfull : but let me a little aduise and awake thee to further inspection of the present point, lest sometimes euen in telling the truth, thou be intangled in the briars of this base sin, and iustly incurre the fault of a false accuser, which thou maist many wayes : (For detraction, to speake Logically, doth not formally consist in the diminution of the truth, but in the denigration of a mans good name.) 1. By discouering secret infirmities, which loue, that couereth a multitude of sinnes, would haue concealed. It is a base ambition, and most unworthy the noble magnanimitie of a Christian heart, to hunt after, and purchase an opinion of precedencie in graces, and zeale, by the disgrace of another, perhaps euery way, saue onely in the censurers owne ouer-weening conceit, better and more worthy then himselfe. When thou hearest a man worthily magnified, for eminencie of parts and spirituall worth, be it farre from thee, or any that euer tooke sinne truely to heart, to come in with a *Bur* ; onely because out of a pang, or rather predominancie of priuie pride, thou wouldest gladly bee noted for a *None-such*, and passe for the matchlesse Professour. Let it euer be the property and veine of vaine-glorious Pharises, to raise their reputations, and sometimes themselues, but with execrable villany, vpon the imaginaty ruines of good mens innocencies ; and to hold euery insolent detraction from other mens suffici-

encies,

encies, an addition to their owne. 2. By drawing out of other mens words, actions, and behaviours, vpon the suspicious racke of a busie wit, aimes, insinuations, and intentions, which the Author neuer dreamed on: and by fathering vpon them such enforced sinister senses, and wrested crooked constructions, which an ingenuous impartiall Expositour could neuer possibly extract. It is the easiest thing of a thousand, for a malicious minde, to soile the glory of the bravest and most beautifull actions, with ill and wrong interpretations and surmises of By-ends. (For the pride of a mans owne disdainefull nature, and the Deuill himselfe, are ready mid-wiues at such monstrous cōceptions and bastard births.) There is some truth in that hyperbolicall speech of him, who said; *Let any man present me with the most excellent and blamelesse action, and I will oppose it with fifty vicious and bad intentions, all which shall carry a face of likelihood.* Vpon this very point, Tribunals of Iustice, which hold more vpon policy than piety, especially if priuate spleene embitter their iudiciary power against the party, too often strangely blinde the common peoples eyes, and doe a great deale of wrong. A wicked wit, and wide conscience, mounted on horsebacke amongst a number of Princes, walking like seruants vpon the ground (the Epidemicall disease of these worst and most vlcereous times) vpon this aduantage, many times worke a world of reuengefull villany. But howsoeuer it be easie, and too ordinarie, for blacke tongues to blast and staine by wrestling and wier-drawing the beauty of the best actions with malicious misconstructions; yet it is villanous and base. To let lawes of diuine loue alone; euen the light of Reason led wise men to this resolution, as appeares by their rules of Law; *That in doubtfull things, we must euer pitch vpon the more fauourable construction.* We are to be so farre from a greedy hunting after a spitefull misinterpretation of mens speeches, and violent wresting of their actions and carriage to the worst sence; that if matters be but probable, poized with equall circumstances, and with euen waight of reasons interpretable both wayes, wee are euer

*Semper in dubijs
Benigniora praeferenda sunt, de diuer. Reg. Iuris. In re dubia benigniorem interpretationem sequi, non minus iustus est, quam iustus, Ibid. 164.*

* Pessimum inimi-
corum genus, lau-
dantes, Tacit. in vi-
ta Agricola. p. 679.
Some men are prai-
sed maliciously to
their hurt, thereby to
stirre envy and iea-
lousie towards them.

euert to suffer our conceits and censures to be carried the more charitable way. 3. By adding vnto the truth, or detracting from it, or intermixing false adulterate Glosses, or some impertinent *Parenthesis* of a mans owne. Christs false accusers were deeply and damnably faulty this way. And in this kinde, many, who are their Crafts-masters, as they say, in malice, will first of all giue good men in their absence their due and deserued attributions, with many magnificent and plausible speeches; * but afterward at the cloze, premising some formall counterfeit protestation and Pharisaicall Preface, as, *I am very sorry to heare it: I would it were otherwise,* come it with a *But*, steeped in the very gall and vineger, which bites most bitterly, and cuts like the sharpest razour. As thus: A man of very good parts, great worth, extraordinary endowments; *But* something proud. He is one, that is very well reformed of late, of much knowledge, and growne marueilously forward in Religion; *But* a little couetous. And thus they speake, not out of any loue vnto the party, impartialitie of censure, or that the imputation is true: *but* out of a cunning tricke, to bring their owne credit to their owne doore; a peruerse humour of measuring another by their owne foote; an enuious impatiencie of being surpassed in any sufficiencies; or rather than all this, from a base, an irregular and dung-hill desire of hauing the best men, especially euery forward Professour, branded with one notorious *But* or another. For hypocrites, and enemies to Gods grace, would, rather then their liues, haue the liues of all Gods people stained with some grosse sinne. Rather then faile, they will fasten vpon them many a lewd slander that way, hammered onely vpon the forge of falshood, and by the midwifery of malice in their owne crafty pates; or broached vpon an Ale-bench, or snatcht from the distempered tongue of some pedling Tell-Tale, whence they may supply themselves with imaginary matter, both of insolencie, and triumph against forwardnesse and zeale, and also nourish a Pharisaicall perswasion, that howsoeuer there may be a profession, and shewes to the contrary, yet others are as corrupt and censu-

cenſurable as themſelves. 4. By relating all the truth, the whole truth, ^a and nothing but the truth: but ^b either with a malicious and ſpitefull heart towards the partie; or in a contemptuous, ſcornfull, and insulting manner; or to a lewd end, and vpon purpoſe to bring into hatred and diſeſtimation; or ſome way or other, without any warrantable and comfortable calling thereunto.

Heere therefore it will be ſeaſonable, for helpe and direction againſt this more plauſible, but alſo peſtilent kinde of ſlandering, to tell you, that telling the euill that is true of another, in his abſence, doth brand you with the guilt and ſtaine of Back-biters, ſaue in ſuch caſes as theſe.

1. Firſt, of profit, and good to the partie abſent. For inſtance; Thou informeſt thy friend of a third man; telling him, that he begins to breake out into bad courſes, ill companie, infamous haunts and houſes; and ſo proceedeſt to a more particular and punctuall diſcouerie of his lewd pranks and exorbitant carriage: but all this purpoſely for the benefit of the partie. And therefore thou intreateſt thy preſent friend, that hee would interpoſe, ingage, and improoue the vtmoſt of that power and intereſt which he hath in his affections, dependance, or ſome neerer relation, for his reclaiming and amendment.

2. Of expediencie for him that heareth: when he is any way in danger of iniurie or infection, from the cunning, or corruption of the partie ſpoken of. For inſtance: Thou diſcerneſt and obſerueſt ſome ſlie, ſmooth companion, vnder a cloake of Profeſſion, and forinall colour of conſormitie to the beſt things, to inſinuate into liking and accepration with thine vſuſpecting Chriſtian friend: whereupon thou foreſeeſt, that if he goe on without notice and diſcouerie, and get once within him; a thouſand to one, at length hee will either cunningly prey vpon him, or curſedly betray him. Now in this caſe, thou mayeſt lawfully lay out ſuch a counterfeit in his colours, and for preuention of the miſchiefe which might enſue vpon ſuch a dangerous inſinuation, diſcloſe vnto thy friend his hollowneſſe and halting, and that lewdneſſe and

knauerie

^a It is not lawfull to ſpeake the euill we know by another, though it be true, except we haue a calling.

^b Doeg played the dog againſt David, in all, or ſome of theſe reſpects.

^c We muſt ſpeake the truth in love. Ephel. 4. 15.

knauerie which he guilds ouer in the meane time, with a vaile of seeming, and vernish of hypocrisie; but is woont, when once he hath attained his end, or acted his villany, to throw away his vizor. For such fellowes there are abroad in the world, who purposely mixe and ioyne themselues with Gods children, hang vpon, and adhere vnto true Christians, as men from whom by reason of the singlenesse of their hearts, and charitably vnspiciousnesse, they may either directly or by accident sucke out the greatest aduantage.

3. Of necessitie for him which speaketh: That he may be preserued from guiltinesse and accessarinesse to the sinne, which by silence and saying nothing, he should incurre and bring vpon himselfe. For instance: There comes to thy notice some notorious villanies, which concealement and impunitie would mightily animate, and easily transport to further excesse and outrage; but seasonable aduertisement giuen to authoritie, as to a Magistrate, Minister, Tutor, Father, Master, Gouvernour of Family, might bee a meanes to cut the knot and heart of such cursed good-fellowship, and stay the torrent of that scandalous insolencie: In this case, thou hast a calling to reueale, informe, and implore superiour assistance for suppression of sinne. And therefore those of the house of *Cloe* did well to certifie *Paul*, of the disorders and dissensions amongst the Corinthians: And *Pauls* sisters sonne, to acquaint the chiefe Captaine, with that deuillish plot of desperate conspiratours against *Paul*. Otherwise, both thou and they, by cowardly and cruell silence in such cases, might in some sort, iustly incurre the guilt and accountablenesse euen for other mens sinnes so unhappily concealed.

4. Fourthly, when a seasonable, warrantable occasion is giuen thereby, of performing some Christian duty, as

1. Of instruction, and forewarning to others; thus, or in the like manner: Thou hast a friend, whom thou seest, and fearest is entring a licentious course, which at length is like to breed his confusion: Whereupon thou tellest him, that such or such a man, iust as he begins; from contempt of the

1. Cor. 1. 11.
Acts 23. 16.

the Word, prophanation of the Sabbath, disobedience to Parents, fell fearefully into a desperate knot of lewd companions, then to All-house hanting, after, to gaming, at last, to the gallows: and therefore thou aduiseest him to take heed in time: to let such wofull precedents of sinne and shame stand still in his eye, to stay him from breaking his necke at the bottome of the same staires: for if hee continue the reines but a while longer vpon the necke of his rebellious nature, and still hold on so desperately with such wilde colts, the deuils Dromedaries to the same excesse of riot, hee shall finde no more power in himselfe to stay, vntill from the height of sin, he fall into the bottome of hell, then a man hauing begunne to run downe the steepest hill, can stop before hee comes at the bottome. He that layes his foundation with fire-worke, must looke in the end to be blowne vp: he that premises prophanenesse and rebellion, shall be sure to conclude in cursednesse and confusion.

2. Of praising God for the ruine, and rooting out of some implacable impenitent a persecutor; thus, or in the like manner: A remarkable vengeance hath seized vpon such a scornfull caytife, who hath been a perpetuall bloody Goade in the sides of the Saints all his life long. Vpon which occasion thou discouerest vnto thy friend many passages and plots of his crueltie and hate against the Kingdome of Christ and his precious people, and that purposely to minister matter also vnto others, of more heartily magnifying the Glory of Gods iustice; which at length hath happily strooke downe *Antiochus* with an incurable, and inuisible plague; eaten vp *Herod* with vermine; made *Asubur* a terrour to his friends; *Zedechiah* to runne from chamber to chamber to hide himselfe. For you must know, that the hearts and tongues of all good men, and friends to the Gospell, are woont to bee filled with much glorious ioy, and heartiest songs of praise, at the downefall of euery dogged opposite; when the reuenging hand of God, not without speciall terror, hath tumbled from the top of malice and pride any Antichristian and enraged enemy. So the Iewes festied, after *Haman* was hanged.

^a Non desunt Ecclesia persecutiones etiam in hoc tempore, quando tranquillitas videtur Ecclesia: quia verum est illud, Omnes qui volunt pie vivere in Christo, persecutionem patientur. Non pateris persecutionem, non vis pie vivere in Christo. August. in Psal. 54.

hanged. But in such cases looke vnto thy heart with extraordinary watchfulnesse and search: That he be an enemy indeed, I meane, to Christianity; that thou doe it not out of spleene, humour, faction, personall enmity, for the destruction of the creature or the like: but simply and sincerely out of zeale to the glory of Gods Iustice, prosperity of the Gospell, and peace of the Church. Otherwise, in stead of a Christian dutie, it will prooue to thee a cursed cruelty.

3. Of Prayer, Thus, or in the like manner: Thou art acquainted with the secret plots of some plausible Tyrant against the people of God, whose words perhaps may be as soft as Butter, or Oyle, and outward deportment promise faire; but his thoughts and inuisible intendments against the better side, composed all of blood and bitterness, of Gall and Gun-powder; whereupon, as occasion is offered, thou vnmaskest his malice amongst thy Christian friends, to the end that they may communicate, and contribute their prayers for the confusion and infatuation of all his deuilish depths and deuices of hell. Teares, patience, and prayers, were euer the defensiu weapons of Gods people. Let Powder-plots, Parisian Massacres, inuincible Armadoes, slaughtering of Kings, and such like horrible and hellish combustions, brand with an euerlasting staine of cruelty and blood, the Popish religion and persecutors of Heauenly Truth: But let the sonnes of the Gospell be euer content to confront and beate backe, the implacable rage of all Gods enemies, and haters of sincerity and grace, onely with the cutting edge, and sharpened poynt of feruent prayer. Which weapon they may discharge three wayes: 1. Indefinitely, against all desperate enemies to God, his Church, and Gospell, without intimation, so much as by thought, of any particular persons. So *David*, Psalm. 129.5. *Let them all be confounded and turned backe, that hate Zion. Deborah*, Iudges 5.31. *So let all thine enemies perish, O Lord: but let them that loue him, be as the sunne when he goeth forth in his might*, 2. Conditionally, when they perceiue some insulting *Shebnaes*, and insolent *Hamans* to persist and hold on persecuting the Saints, and opposing the

the power of Godlinesse; they may entreate the Lord, if they belong vnto him, to humble them in their places, and giue them repentance: but if he purpose to giue them ouer finally to a Reprobate minde, and to the impetuous rage of their owne cruell dispositions, to cut them off, and vterly confound them, that they be no longer a burden to the Church, and vexation to his people. 3. Abstractiuely; against their extreme oppressions, and malicious plots, without any relation at all to their persons. So *David*, 2. *Sam.* 15. 31. *O Lord, I pray thee, turne the counsell of Achitophel into foolishnesse.*

On thus: Thou obseruest some one to haue continued long a worthy and noted professour; but now unhappily begins to fall off from his former forwardnesse, to grow slacke and negligent in family duties, cold and cowardly in godd causes, heartlesse, and hanging downe the head in godly company; to dis-regard, and vnderprize the powerfull meanes; to entertaine but ordinarie affections, if not some kinde of strangenesse towards other professours, especially of greater eminencie and acceptation for their grace; to suffer immoderate imployment and entanglement in the world to waste his heauenly-mindednesse; so that in all likelihood God will shortly giue him ouer vnto some scandalous fall, as a punishment of his backe-sliding: whereupon thou discouereſt vnto thy Christian friends his declining state, onely that they may ioyne with thee in prayer, that the Lord would bee pleased to stay him in time, and re-establish him in his first loue; lest by his further falling, the credit of the Gospell also receiue a bruize and blemish, profession be ill spoken of, and the enemies of sinceritie blaspheme.

4. Of vindicating the power and truth of Religion from the mistakings of Ignorants, and Vnder-prizers. Thus, or in the like manner; Thou art in company where thou hearest a meere ciuill man, or a formall Professour at the best, whom the Church neuer discouered, or acknowledged to be any of Hers, and thy selfe canst auerre out of thy certaine

particular knowledge, that he neuer let himselfe to seeke God with any conscience or constancie; but is vtterly vnacquainted with the mysterie of godlinesse, family-exercises, sanctification of the Sabbaths, contribution to the Saints, exercises of mortification, selfe-deniall: I say, Thou hearest such a man commended for his Religion, forwardnesse, and the feare of God; which commendation, if he carry away without contradietion, the rest of the company may be very greedy to apprehend such a precedent, and resolute not to passe his Pitch of profession, as vnaccompanied with such paine and precisenesse; and yet approoued by wise and vnderstanding men, as hopefull and comfortable. Now in this case, it may concerne thee, but with as much wisdome, discretion, and charitie as thou canst possibly, to disroabe such a fellow of his vnderdeserued attributions, and the reputation of that holinesse which he neuer had; lest both the By-standers be heartened to come short of Heauen, and the power of Christianitie be disparaged by an ignorant and hurtfull vnder-valuation.

* *Lingua habes, non vt alios salibus tuis mordeas, sed vt Deo grauias agas, &c.*

Chrysost in Epist. ad Ephes. cap. 5. Serm.

17.

* *Lam. 3. 63.*

3. Thirdly, be silent from all vnflauoury communication; as lying, swearing, prophane, foolish, filthy * iesting; iesting out of *Scripture*, mocking and making Gods people as * *Musicke* at feasts, merry meetings, and cursed conuenticles of Good-fellowship; and such other rotten, ribald and Bedlam talke: which, because they are the knowne and proper language of the sonnes of *Belial*, the dung, froth, and damned euaporations of drunken wits; Christians, whom alone I labour to direct in this point, are not in such danger of, and therefore I haue nothing to doe with them at this time.

III. Pray for, and practise an holy and discrete dexterity, to diuert and draw from prophane and wicked, or too much worldly and ordinary talke, to more flauoury conference, and heauenly discourse. Me-thinkes, it is great pity, that Professours should euer meete without some talke of their meeting in heauen, or of the blessed meanes and wayes that leade thereunto, before they part. Yet many times,

times, (such a deadnesse and dampe of zeale, and heavenly-mindednesse, haunts euen the holiest hearts in these vnhappy dayes of securitie and forme) worldly matters, Talke of others, or some more remarkeable accidents and affaires abroad, speculatiue curiosities, some ceremoniall vnseasonable controuerfies, or other such like impertinencies in one kinde or other, take vp and ingrosse, euen from Gods children, too much of many golden seasons, which might preciously serue, by their mutuall diuing with more Christian edifying discourse into the great mysterie of godlinesse, and walkes of Christianitie, to nourish and increase amongst them much spirituall warmth, comfort, and resolution against all vngodly oppositions, and to build vp one another in their most holy Faith, acquaintance with temptations, experimentall knowledge, more comfortable walking with God, &c. To confront this common mischiefe and Mar-conference at Christian meetings, come vnto them prepared, as I aduised before; page 86, 87. But if the company be contrary-minded, and vn-inured to the language of Canaan, exercise and interpose all thy wit, courage, authoritie, and eloquence, to draw them from the dunghill of rotten talke; and by a wise plausible diuersion, and modestly ouer-ruling transiion, carry the current of their present discourse, all thou canst, towards some Heauenly good, and spirituall end. 1. To which end, obserue, and apprehend all opportunities and occurrences, which may minister matter of digression into diuine talke; and acquaint thy selfe with the Art of abstracting sacred instructions from the booke of the Creatures and businesses in hand. It was the practise of our blessed Sauour: Vpon mention of bread, Matth. 16. hee prest vpon his Disciples, a diffwasion from the Leauen of the Pharises: when he obserued, Iohn 6. a number of people to throng about him for more miraculous bread, hee digressed into a most heauenly discourse of the food of life. Vpon occasion of drinke being denied him by the *Samaritane* woman, Iohn 4 hee forgetting his wearinesse, hunger and thirst, labours to allure

lure her to the well head of euerlasting happinesse. 2. Haue euer in a readinesse some common heads, of more stirring and quickening motiues to minde heavenly things: as the cursed condition of our naturall state, the incomparable sweetnesse of Christian wayes, the vanitie and vexations of all earthly things, the vncertainty and miseries of this short life, the euerlastingnesse of our second state in another world, the sudden executions of Gods fierce wrath vpon some notorious ones euen in this life, especially those, which are freshest in memory, and lateliest done; the terrors of death, the dreadfulnessse of that last and great Day drawing on apace, the horrors of a damned soule, &c. Mention of these things, many times will strike full cold to the heart of the most swaggering and sensuall *Belsazzar*, the most raging and roaring companions, and driue the most confident and domineering worldling into his dumps. Talke then of these terrible things, may by Gods blessing prepare and soften sometimes the hardest hearts for some thoughts of remorse, and more heavenly impressions. 3. But aboue all, get into thine owne heart an habit of heavenly-mindednesse by much exercise, entercourse, and acquaintance with God, in powring out of thy soule euer and anon before him, in renting and recouering thy peace, and comfortable accesse vnto him vpon euery fall and checke of conscience, in often contemplation and foretaste of the inexplicable sweetnesse, glorie, and eternitie of those Mansions aboue; in diuing into the secrets of his Kingdome by the helpe of humblenesse and godly feare; vpon the most sweet and soule-fating dayes of humiliation, mortifying visitations of troubled and afflicted consciences, often conferences with humblest and best experienced Christians, &c. By priuate imployment of thy soule in solemne reflections vpon it selfe; fruitfully recounting with what varietie of traines it was long detained in the state of darkenesse; with what delayes and tergiversations, lets and assaults it met in its way to light; what bitternessse and terrors it passed thorow in the pangs of its new-birth; the tentations incident to its infancie in grace, progresse

gresse and growth in severall graces, and the whole body of Christianitie; relapses, desertions, their discoueries, recoveries, with all the meanes and circumstances: In a word, by a punctuall obseruing how God deales with it euery day. Be, I say, thus blessedly busied at home in thine owne heart, and thou shalt finde thy selfe much more pregnant and plentiful in holy talke when thou comest abroad. Wee are most apt and readiest to powre out our selues in publike, according to our priuate prouisions, and the most predominant discourses and contemplations of the minde. The conferences of free and vnreserued spirits are ordinarily nothing else, but the cloathing of their ordinarie mentall conceptions, and heart-secrets with familiar formes of speech. Men for the most part, speake most and most willingly of those things they minde most. I aduise thus in this point, that thou mayst be habituated and heartened with resolution and delight, in the art and exercise of putting forward good talke; or of diuerting and drawing towards better in case of the contrarie. Otherwise, thou shalt neuer bee able to hold out with constancie and courage, to crosse many times the generall mirth of the company, to put worldly-wisemen out of their element of all earthly talke, to draw worldlings, which goes most against the haire, to heare of heavenly things.

VIII. Suruey thorowly before-hand with the glorious Lampe of the Word of Life and Truth; watch ouer, narrowly with the illightened eye of a tender conscience, and euer punctually manage, and conduct with the particular light of spirituall prudence, euery action thou vndertakest, or that shall at any time passe thorow thy hand; of what kinde soeuer it bee, whether naturall, recreatiue, ciuill, of mercy, Religion, &c.

To which particulars, before I descend, let me commend vnto thee, and premise this Principle concerning actions in generall.

Euery truly commendable and comfortable action, consists of an absolute integritie of all concurrents and requisites. Or thus: That which is good and lawfull, must be en-

Et nun non ex-
istit nisi ex integrâ
causâ: malum ex
quolibet vicio.

Non est actio bona
simpliciter, nisi
omnes bonitates
concurrant: quia
quolibet singularis
defectus causat
malum: bonum
autem causatur
ex integrâ causâ.

To do a good worke,
the concurrence of
all circumstances is
necessary: but the
want of one onely, is
sufficient for an ill.
Thus the Schooemen,
though a rotten ge-
neration of mongrell
Diuines, yet now and
then let a truth fall
from their pens.

Aqui 12 q. 18.

Art. 4. ad 3. Catar.

Hist. of the Coun-
cell of Trent. lib. 2.

pag. 196.

ture. I meane it in that sence, as our Diuines speake of sancti-
fication, which if sauing, say they, must be perfect and entire,
though not in respect of degrees, yet in respect of parts. E-
uery part and power of body and soule must haue its part of
sanctification, though no part his full perfection and all de-
grees, before the dissolution of our earthly tabernacles. Pro-
portionably in the present point; though some mixture of
infirmities and imperfections will cleaue vnto the face of the
fairest action (an absolute and vntained purity is incompati-
ble with his vnglorified state of mortalitie;) yet notwith-
standing, euery seuerall ingredient must bee attended, and
tempered with its owne particular goodnesse and honestie,
and seasonable conformitie to the whole; or else the whole
action how soeuer right in other respects, is vtterly robd and
disrobed of all true splendour, acceptation and grace. A lit-
tle leauen sowres the whole lumpe: one noxious hearbe
brings death into the pot: The goodliest deede or dutie is
quite peruered and empoysoned, by the enormitie of any
one particular requisite. We say truely in the Schooles; *The
conclusion euer followes the worst part*: Semblably in morali-
ty, the iniquitie, defect, and exorbitancie of any one ingre-
dient, denominates the whole action naught.

In euery one of thine actions and vndertakings, looke e-
uer, if thou looke for comfort, that euery concurrent bee ius-
tifiable, that euery ingredient be gracious, and bring his *pro-
batum est*. For instance:

1. It must be good in its owne nature, and warranta-
ble out of the Word; by which all things must be sanctified
vnto thee, 1. Tim. 4. 5. as a good seruant will venture vpon
nothing, but what he knowes will please his Master. Other-
wise, let the person be neuer so pleasing vnto God, his inten-
tion neuer so good, his heart neuer so zealous, the meanes,
circumstances and end neuer so excellent, yet all is naught.
Worshipping Christ in a Crucifixe is naught in its owne
nature, abominable, idolatrous, condemned in Gods Law,
Exod. 20, 4, &c. And therefore, bee it done with neuer so
great deuotion and good meaning, with neuer so much Po-
pish

pish dawbing, or goodly pretence whatsoever, it is still cur-
ied and damnable. //

2. The object, whereabout the action is exercised, must be qualified according to the rules of Religion. Almes-
deeds, and Doles of charitie, are sweet and acceptable sacrific-
es vnto God. But amongst other cautions and considerati-
ons to season them, the parties that are to be made partakers
thereof, are to bee singled out with all godly discretion.

1. The true wants of a religious Professor, should in the first
place bee the principall and most moouing object, to draw
bounty from a truely charitable heart: according to that, Ga-
lat. 5. 10. *As wee haue therefore opportunitie, let vs doe good
vnto all men, especially vnto them who are of the household of
faith.* 2. In the next place, the lame, the blinde, the sicke, the
aged, the trembling hand, or any that God hath made poore.

3. Any whosoever in a case of true necessitie and extremitie,
whatsoever the partie hath beene before: for there not the
man, as it were, but the common state of humanitie is relie-
ued. But now, if for such a purpose, thou makest choise of a
sturdy begger, idle *rogue, canting companion, the shame
and plague of this noble Kingdome; thou doest not only
deprive thy selfe of the comfort and honour of a truely cha-
ritable deed; but thereby incurrest a great deale of guilt, by
incouraging and nourishing idlenesse, filching, many strange
vnknowne villanies, nay, euen an execrable irreligious Paga-
nisme in such lewd, lazy drones, vnprofitable burdens of the
earth, and intollerable caterpillers of the Common-wealth.
*For such (saith a worthy Diuine) as turne begging into an
Art and occupation, they are by order to be compelled to worke
for their maintenance, which is the best and greatest almes.*

The object of thy speciall, intimate, and dearest loue, must
bee the Christian, euen the poorest professour of Religion,
not the compleate Carnalist, or most magnificent World-
ling.

3. Thou must also looke vnto the matter, else all may
bee mard. For instance: The matter of thy bounty and be-
neficence, must bee thine owne goods got lawfully, not for-

* Eleemosyna cum iniquitate acquiritur abominabilis est coram Deo; & acceptum ei, quod fideliter fuerit acquisitum. *August. Rom. 4. par. 2. pag. 342.*

De iustis laboribus facite eleemosynas. Nō enim corrupturi estis Iudicem Christum, ut non v. s. audiat, cum pauperibus quibus tollitis. Nolite velle eleemosynas facere, de sōnore & vultu. *De vultu Dom. Ser. 35.*

Sed ait mihi raptor rerum alienatum,

Agapem facio, inclusis in carcere victum mitto, nudos vestio, peregrinos suscipio. Dare te putas: tollere noli, & dedisti. Cui dederis, gaudet, cui abstuleris, plorat. Quem duorum istorum exaudiet Deus? Dicis ei cui dederis, gratias age, quia accepisti: sed alius tibi ex alia parte dicit, Ego gemo, cui abstulisti; & penē totum tulisti, & exiguum illi dedisti.

Si totum, quod alteri abstulisses, egentibus dedisses, nec talia opera diligit Deus. *Lit. 50. Hem. Hem. 7.* Bonus vultus non iustificat iniuste quæsit. *1. Thim. 10. 7. 8.*

merly hoarded by Vsury and wrong; otherwise it will but proue, in respect of diuine allowance, but an abominable sacrifice: for many times, that *which is highly esteemed amongst men, is abomination in the sight of God, Luke 16. 15.*

3. The person must bee pleasing; the actor acceptable vnto God: Otherwise his best and most bountifull deeds, are at the best but beautifull abominations; Seruices most sacred in their owne nature, as Prayer, hearing the Word, receiuing the Sacrament, &c. are from him, and the altar of his vnsanctified heart, but as the *offering of swines blood*. If thou be not iustified by faith, and accepted through Christ, all thy actions, naturall, ciuill, recreatiue, religious; whatsoeuer is within thee, or without thee, the vse of the creatures; all thy courses, wayes, and passages, are turned into sinnes and pollutions vnto thee, enlarge and aggrauate thy woe and damnation: *Euen the sacrifice and whole way of the wicked, is an abomination to the Lord, Prou. 15. 8, 9.* The Pharise, Luke 18. was not a button better for all his prayers, fastings, &c. nay, by accident more accursed; I meane in respect of any gracious entertainment with God, who was not pleased with Him, in Him, in whom Hee is well pleased.

4. The heart must be sincere, else euen the noblest duties of Religion are nothing. *b. Judas* gaue his name to Christ, preached, and wrought miracles; and yet all the while was a desperate hypocrite, a very incarnate deuill; because his heart was rotten, drencht in the gall of bitterness, and snared in the bond of iniquitie. The Israelites humiliation *seeking God, returning, and inquiring carely after him*: bespeaking him with all tearmes of dearenesse and dependance; *our Rocke, our high God, our Redeemer*; was all but temporary and vsound, because *their heart was not upright. When hee slew them, then they sought him: and they returned, and enquired early after God. And they remembered, that God was their Rocke: and the*

high God, their Redeemer. Nevertheless, they did flatter him with their mouth: and they tyed vnto him with their tongues. For their heart was not right with him, Psal. 78. 34, 35, 36, 37.

5. The meanes must be good, Otherwise, bee the end neuer so excellent; let there bee neuer so exact and absolute concurrence of all other causes; yet the glory and comfort of the action is quite darkened, and desperately empoisoned to the man, that willingly, and against the cry of an illighted conscience, imployes and puts his hand to any wicked meanes for the atchieuement. Suppose that by a lie, thou couldest saue a mans life, his ^a soule, the soules of all the men vpon earth; nay, winne thereby vnto God as much glory, as accrewes vnto him by all his creatures; yet for all this, on thy part all were ^b naught. For it is a sacred Principle, sealed vnto by Truth it selfe; *Wee must doe no ill, that good may come,* Rom. 3. 8.

6. The circumstances must be seasonable. For instance: Personall and priuate prayer, is a right precious sacrifice and seruice: but let it bee seasonable for the circumstance of place, or else it may loose its sweet-smelling sauour in the nostrils of God, and bee tainted with ^{*} Pharisaisme. The closet, or some retired place, is fit for this exercise, which the more secret, the more sincere; not the ^c Synagogues, and corners of the streets, which was the Pharises vaine-glorious woont, who sought more for ^d praise of men, then pleasing of God. Meditation vpon diuine mysteries, and quickning spirituall points, is an excellent, and acceptable exercise, so it keepe its owne turne, and be confinde to a fit time: but in the heate of the Preachers powring out his soule for vs in prayer at the throne of Grace, it is sinfull, because vnseasonable. Calling to minde seriously some speciall passages formerly heard, or read, to presse them with more life and power vpon the conscience, is a right needfull, and religious dutie: but so to doe at a Sermon, in singing a Psalm, or when wee ought to bend all the powers of our soules, and best attention to the present, is but one of Satans tricks in the glory of an Angell, to make vs guilty of the contempt, and

^a Ad sempiternam salutem nullus ducendus est opus in te mendacio. Augu. de mendacio ad Constant. cap. 19. ^b Sed ea que constat esse peccata, nullo bonæ causæ obiectu, nullo quasi bono fine, nullâ velut bonâ intentione faciendâ sunt. Contra mendacium ad Constant. cap. 7.

^c Cum vbiq; opportunum sit ab inani gloriâ liberum habere pectus ac vacuum: tamen in oratione precipue. (Chrysost. hom. 19. in cap. 6. Mat. ^e Mat. 6. 5.

^d Ioh. 12. 43.

rob vs of the comfort of the ordinance in hand.

7. The end also must bee answerable in goodnesse; and by its excellency and attractiuenesse, inspire amiablenesse and allurements into all the meanes leading thereunto, though they should be in their owne nature painfull and vnpleasing. In all thy enterprizes and vndertakings, thou must haue in thine eye principally, that vniuersall aime of all our actions, *Gods glory*; otherwise, let the whole affaire be carried neuer so fairely in the eyes of men; bee cloathed with neuer so goodly a show, and glorious outside; yet in respect of acceptation with God, or true comfort to the partie, it is no better then the *cutting off a Doggs necke*. *Iehu* did right noble and worthy seruice, by his resolute rooting out, and courageous cutting off that bloody and idolatrous House of *Abab*: and sweet in the nostrils of God, was that great sacrifice of *Baals* Priests: he marched furiously, in this holy businesse, and was very zealous to execute Gods charge in that regard exactly. And yet for all this, all these outward glorious visible conformities to Gods commandement, were to him, but *as the killing of a man*; because his eye was not vpon the right end, Gods glory. He principally aimed at the secure settling of the Crowne vpon his owne head, by an vtter extinguishment of the Kings familie. Had his aime beene right, his heart had been as well set against the golden Calues in Dan and Bethel, as his hand and sword against the idolatrous house of *Baal*; but it was not so, 2. King. 10. 29.

Now I come to some particulars; and

I. First concerning recreations; which howsoeuer, they ought to be very moderate and sparing; and in that respect, me thinkes, I should rather spare my labour, and not spend many words: yet because they are not onely insatiably pursued and plunged into by men of this world; but also too much looked after, and lyen in, euen by some who looke towards Religion, I shall be somewhat the longer; and aduise, that they be not

1. Costly. To curbe and confine thine affections to a seasonable and sanctified moderation herein, consider 1. how

the

the backes and bowels of many & poore members of Iesus Christ, and distressed Saints call, nay, cry even with teares of blood for reliefe and compassion from thine abundant and overflowing abilities. 2. That thou must be called vpon, and accountable with seueritie, and exactnesse at that last and dreadfull Tribunall for euery farthing; how thou goest it; and with what warrant thou keptst it; vpon what thou spentst it. 3. The iudgement of *Austin*, that great and renowned Father of the Church, who, as Diuines report (for I must confesse, I take it at other ^d mens word, not knowing where it is in his workes; but it is a saying worthy so excellent a man) *would haue all things gotten by play, taken from the winner, and neuer restored to the looser, but giuen to the poore; that both the winner might want, what so greedily he gaped for; and the looser not recouer, what so foolishly he parted with.* 4. The resolution of that graue and profound Diuine of these latter times: *But some say, saith he, they can take no pleasure in play, except they play for money. But we are to know of them; how they would haue the money bestowed? Perhaps they will say, Vpon a common Feast. And why not rather vpon the poore? But I say, It is much better, and more safe, that no money be laid to the stake: for although it may be, that thou art not toucht with greedinesse of winning, yet he with whom thou playest, may be tainted that way. Let occasions of ill be taken away, which are too many at all turnes.*

I I. Cruell. Bathe not thy recreations in blood: Refresh not thy tired minde with spectacles of crueltie: Consider, 1. How God himselfe out of tenderesse and pittie, would not haue his people feede vpon the flesh of Beasts with the blood, lest thereby they should be flesht to crueltie, and in-

on the eight Comm. c. At nonnulli dicunt, se non oblectari ludo, nisi pro pecunia ludant. Verum eam pecuniam, cogendi sunt, in quem vltim velint infundere. Fortè dicent, in conuiuium. Cur non potius in pauperes? Ego verd dico, Multo melius, & iustus esse, ne interponatur pecunia: Eri enim fieri potest vt tu cupiditate non tangaris, alter tamen cum quo ludis, fuisse tangitur. Mart. Iosephus praeiudicat. f Ego hic vtrumque putarim incudi; ne aut membrum exanimante adhuc viua palpitations, aut etiam sanguis adhuc palpitations edatur, nam etiam alioqui sanguinis iugulato animanti, qui iam refriguit, hic prohibitum non putarim, nisi ex consequenti. Marc. i. v. 4. cap. 9. Gen. That many people did use raw, life blood in this sort, as Mercurius thinks, Stories and Poets plentifully testify. So that some good, Diuines conceiue, that there is an allusion to such a practice, Genes. 2. 4. See Sarept. in Acts 5.

c Quid si volumus pecuniam nostram ita collocare? Nōne sumus Domini rerum nostrarum? Non inferimus iniuriam proximo, non auferimus aliena. Hac illi habent in ore. At eos oportuit intelligere: Magistratus esse, providere, vt quisque re sua bene vtatur. Alius praeerea spectandum est, Deum illis dedisse pecunias, quo habeant, vnde familiam alant, vnde pauperibus consulant: non quas consuecant in casum, & fortunae ludibrio exponant. Pet. Mart. cap. 12. class. 2. Loc. Comm. d Quid ergo fiet de pecunia? Ero-gandam esse dicunt in pauperes; vt qui perdidit, efficiatur damno: & qui lucratus est, non finatur male partis. Id faciendum est, cum transferatur Dominium. Idem sensu Angustinus in Epist. 45. ad Macedon. Mart. ibid.

Bishop Balington quotes the same place of Austin for the same speech, vpon

ured to behold *rull obiects without horroure. And doest thou thinke then, he will allow thee to feede thine eye and fancy, with their bloody torturing and tearing one another in pieces? 2. With what brutish sauagenesse thou deicest and debasest humanitie, below the immanitie of beasts. No beast, they say, takes contentment in the hurting of any other, except in the case of hunger or anger. They satisfie their appetites and rage sometimes with cruelty and blood; but their eyes and fancies neuer. 3. That men bloodily minded towards harmelesse beasts, discover our naturall propension to cruelty, which is further manifested, 1. by the multitudes many times, thristing and thrusting after the curiositie of wofull spectacles, and their impatiencie to tarry the beholding of the lamentable executions of guiltie persons. 2. And in that they take no delight to see wilde beasts play, and sportingly to make much one of another; but are well pleased to see them bloodily encounter, mangle and enter-teare each other. These seeds then, or rather weeds of cruelty, originally implanted in our hearts by the curse of nature, are too ranke and luxuriant of themselues; they neede no manuring with barbarous inhumanities, and sports of blood. 4. That Rule which Diuines giue about recreation, we must not make Gods Iudgements and punishments of sinne, either vpon man or beast, the matter and obiect of them. Now, best Diuines hold, that enmitie amongst themselues, was a fruit of our rebellion against God, and more generall iudgement inflicted vpon the creature after the fall. Which miserie coming vpon them by our meanes, should rather breake our hearts and make them bleed; then minister matter of glorying in our shame, and vexing those very vexations, which our impiety hath put vpon them. Alas, sinfull man, what an heart hast thou, that canst take delight in the cruell tormenting of a dunbe creature! Is it not too much for thee to behold with drye eyes that fearefull brand, which only thy sinne hath imprest vpon it; but thou must barbarously also presse its oppressions, and make thy selfe merry with the bleeding miseries of that poore harmelesse thing, which in its kinde is

much

much more and farre better seruiceable to the Creator then thy selfe? Yet I deny not, but that there may bee another lawfull vse of this Antipathy, for the destroying of hurtfull, and enioying of vsfull creatures; so that it bee without any taint, or aspersiō of crueltie on our parts, or needlesse tormenting of the silly beasts.

3. Ingrossers of time. Thousands there are, who plunge themselues ouer head and eares in courses of pleasure, which they call recreations, wherein they very vnworthily and woefully waste the fat and marrow, as it were, of deare and precious time, the flower of their age, the strength of their bodies; emasculate and melt the vigour of their spirits, into effeminatenesse, sensualitie, and lust; drowne the faire and goodly hopes of their education, the honour of their Families, the expectation of the Countrey, the improuement of their parts, in froth and folly: As though they were placed vpon earth, as *Leuiathan* in the Sea, onely to take their sport and pastime therein. Louers they are of pleasures, Mirth-mongers, men of this world, sworne Vassals to carnall loosenesse and riotous excesse. They haue their fooles Paradise heere, and therefore in the equitie of a iust and holy proportion, must with the Rich man looke for their payment and torment hereafter. But Gods children must make conscience of meddling at any time with recreations, without true cause and a iust walling thereunto, and hold them of the same account and consequence with sleepe and other temperate refreshings, which serue onely to quicken the minde, reuiue the body, enlarge the breath, that wee may returne with more lightsomenesse and alacritie to our worke and Callings. The season then of comfortable recourse vnto these repaires and restoratiues is, when wee haue truly wearied our bodies with some honest employment, or tired our mindes in worthy and noble exercises, or both. And as we must not presse vpon them at our pleasure, and preuent true neede, out of an hankering humour after sportfull vanities, old haunts, good fellow meetings, conformitie to the times, or some such sensuall and inordinate attractive: so in the

Sunt profectio, qui ob hoc in hanc vitam adductos se putant, vt delicijs vacent, & ventrem distrumpant, & corpus impinguent: atque sic hinc migrent verumibus largiorem ē sua carne mensam instruendi. Chrysost. Ser. contra Luxuriam & Crap.

the entertainment of them, wee must receiue them, as men doe honey, with the tip of the finger, not with a full hand. By no meanes ought we to engage, and as it were, to engulfe our affections into their excesses and immoderation; not suffer them so to insinuate, as to steale away our hearts into a pleasing insensible thraldome; so creating necessities of recreations; which is an extreme misery, and intollerable slavery; wherein notwithstanding many truly vnworthy and vnnoble Gallants miserably languish, and come to nothing; prooue onely vnprofitable burthens of the earth; and in stead of a blessing, the very bane of the Countrey that bred them.

Let such considerations as these serue as so many curbes, to restraine vs from an vnseasonable intrusion vpon them: and so many keene spurres to poast vs out of them, before we be limed and entangled by them.

Punctum est, quod
viximus, & puncto
minus.

1. Time is short. Our life is but a span long, a bubble, a thought, a smoake, a shadow, a dreame, the very dreame of a shadow; or if you can name any thing more fading, and fraile: and yet vpon this moment depends eternitie. As wee behaue our selues heere vpon earth, either in conformitie to the wayes of God, walking with him, selfe-denyall, &c. or in fashionableness to the world, seruing the times, and our owne turnes, &c. so shall wee fare euerlastingly in another life: And either become most glorious and happie creatures, crowned with an exquisite confluence and quintessence, as it were, of sweetest vnmixed eternall pleasures; a very shadow whereof, not the largest naturall hearts of deepest vnderstanding men, from the Creation, to the last day, were they all vnited into one exactest height and excellency of conceit, could possibly comprehend; nay, in this one circumstance, at the least, the Saints shall surpasse euen Angelicall felicity: they shall behold, with incredible joy, their owne name, in that respect honoured and aduanced about the brightest Cherub, shining for euer with infinite beauty and glorified splendour, in the sacred Person of the Sonne of God: or elso fall irrecoverably into the mouth of inexplicable and remedlesse

dileſſe horrou, and ſo become the forlorne and woſull Ob-
 iects, vpon which ſhall be exerciſed and executed the vn-
 quencheable wrath of God, and fierceſt torments in hell, with
 extremitie and euerlaſtingneſſe; nay, and in this point, more
 vnhappy than the very Deuils: for ſince their Apoſtacie, there
 was no meanes or poſſibilitie vouchſafed vnto them of reco-
 nery and returne to thoſe euerlaſting Manſions of glorie;
 But the ſonnes and daughters of *Adam*, ſince their fall, haue
 had the very Sonne of God himſelfe, with the deare and
 vnualueable cry of his owne hearts blood, to mediate vnto,
 and ſollicite the Father of all compaſſions and mercy, for
 reſtitution into fauour and plantation into the Angels roome.
 And therefore as this thought, Oh what vnhappy and accur-
 ſed creatures were we, who being crowned with the match-
 leſſe transcendency of all felicities and glory, would not
 hold our ſtation and haue ſhined ſtill! I ſay, as this
 thought, will endleſſly haunt the damned angels with vn-
 conceiueable byring and anguiſh; ſo, not onely an anſwera-
 ble ſelfe-fretting torture from this conceit; Alas, that wee
 kept not Paradife! will rent and teare the woſull hearts of
 the wicked in hell: but alſo a further ſting of that neuer-
 dying Worme, not incident to the Apoſtate angels, will ex-
 tremely enrage them with reſtleſſe gnawings of conſcience
 and gnawing of teeth, when out of the horrou of their hide-
 ous woſull yellings, they ſhall cry out againſt themſelues;
 What wretches? What beaſts? What madded Deuils were
 we! who when the glorious Blood of Chriſt Ieſus was ſo
 mercifully tendered vnto vs in the Miniſtery of the Word, all
 our life long, we turned our backes againſt ſuch bleſſed and
 bleeding imbracements; and cruelly cut the throates of our
 owne poore ſoules, by impenitent continuance in ſinne: ſo
 looſing for a few bitter-ſweet pleaſures in this vale of teares,
 for an inch of time, fulneſſe of ioy at Gods right hand, tho-
 row all eternitie.

2. Time is precious. If all this great maſſie bodie of the
 whole earth, whereupon we tread, were turned into a lump
 of gold, it were not able to purchaſe one minute of time.

And

And were there no other circumstance to set an impression of high valuation vpon it, yet this very one doth much ennoble it; That all these faire and shining bodies aboue our heads, and principally the Prince of all the lights of heauen, that glorious and mighty Giant, the prime and crowne of all corporall creatures, doe tire and waste, as it were, their celestially vigours, with the incredible swiftnesse of endlesse reuolutions, to beget and giue vs time; I say, vs, who for the sinne of euery moment in it, deserue eternity of punishment. But that our hearts may bee more sensibly wrought vpon, and more effectually affected with the dearenesse and preciousnesse of it; let vs suppose that the Lord, by diuine and extraordinary dispensation, should giue leaue to a damned soule to come into this life againe, and would vouchsafe him but one houre of a new triall, as it were, and a second time of gracious visitation: Oh how highly would hee prize, how eagerly would he apprehend, with what infinite watchfulness, endeaour, and diligence, would hee improoue that little short golden season? And if therein he might haue but the happinesse to heare a Sermon; Oh with what affectionate inflamed attention would hee listen vnto the Word of Life! how would his heart breake and bleed within him, and fall asunder in his brest, like drops of water, to heare Gods iust wrath and holy indignation thundred out and threatned against sinne! With what insatiable grasping and deare inbracement would he labour to lay hold vpon *Christ Iesus* and his gracious promises? In a word, he would thinke, that in demonstration of thankfulness for Gods fauour, might he be so happy as to haue it, the spending of euery moment of all that great body of time, which lies betweene the Creation and the worlds end, if he might liue so long, in as holy, pure, strict, precise, heauenly manner, as ever did the most mortified Martyr vpon earth, were farre too little. Shall we then triflingly passe and play away the time that is so precious? And in my supposition, the damned soule should be sure of an houre: But none of vs can possibly purchase securitie for one very moment, after I haue spoken this

this word. The time present is our onely time; wee haue no more power and command ouer the time to come; then ouer the time past. Euen the next minute thou mayest be cut off by the stroake of death from all further time of repentance, acceptation, and grace for euer. Nay, yet further, were it possible that any vncomfortable passion were incident to a glorified Saint in heauen; he would be sorry and transported with extreme anger and indignation against himselfe; That hee was not a more greedy ingrosser, as it were, and improouer of time, for doing excellently vpon earth; and that euery houre after his conuersion was not crowned with some rarer and more remarkable exploit; with some more speciall and noble seruice, for the glorifying of that most bountifull, and euer-blessed God, who hath now honoured him with such vspeakeable glory, and that Crowne of ioyes, so infinitely transcendent to the vtmost expectation of the most enlarged heart. Howfoeuer therefore men of this world, for the most part, except they be continually exercised in variety of pleasing imployments, and still entertained with fresh successions of new pleasures, are sore troubled with time, and tediously perplext how to passe it; which is the reason that they deuise so many passe-times, with much sollicitous and sensuall fore-cast, plot and project to themselves afore-hand, many and many a merry meeting, idle visitations, feasting, mutuall entertainments of meere complement and vanitie, iouiall reuellings; as they call them, &c. that they chaine together, as it were, by the Art of Epicurisme and with linkes of liberty, continued occasions of company keeping, and good fellow meetings, from the one end of the weeke to the other: (For solitarinesse and selfe-conuersing, is a very torturing racke, and the tide-time of melancholy, to the waking consciences of gracelesse and guilty men.) Though, I say, this bee the custome and carriage of Satans Reuellers; yet all Christians ought to haue time in deare and high esteeme, in euery moment whereof should they lay downe ten thousand liues for His sake that pardons their sinnes; and also doe him all the glorious seruice of all, both

the militant and Triumphant Saints, it were infinitely too little for his loue. Wherefore no marueile though well-advised and watchfull, they feelee themselves rather pincht with want, then prest with plenty of her golden offers and opportunities to doe good, and bee euer addrest to entertaine and welcome euery houre with speciall attendance, as a gracious Indulgence of his patient loue, and long-suffering, and suffering them to doe him yet more honour, (for which cause alone they long to liue) before they go down into the pit and be seene no more. And they should be so farre from being afraid of solitarinesse, as to hold their time alone, the only time for sweetest contemplations, heauenly commerce, neerer conuersing and communion with God.

3. We that are earthly Angels by the noblenesse of Creation, though by voluntarie degeneration incarnate deuils, were put into, and planted within the compasse and comforts of this great and curious *Frame* round about vs, the goodly Workmanship of Gods owne Almighty hand, wherein wee haue the Sunne to serue vs; and wee of this Kingdome by matchlesse and incomparable fauour, the heauenly and healing beames of the Sunne of righteousness, to shine vpon vs through his glorious Gospel, I say, we were placed in this world, not to serue our owne turnes, to please our owne hearts, to follow our owne wayes, to cate, drinke, and sleepe; to temporize, reuell, or roote in the earth; to play the Epicures, Libertines, Machiauelians; to climbe into high roomes, by all meanes lawfull and vnlawfull; by briberie, simonie, flatterie, base insinuations, following the times; or some fouler meanes, and there to domineere and tyrannize; In a word, to serue the deuill for a few and euill dayes, to die, and so to be damned. No, no, a nobler taske and more excellent end is appointed and apportioned for the Prince and principallest of all earthly creatures. Our being vpon earth this little inch of time, is for businesse of another nature, and for a farre more important affaire, and of dearest consequence; euen with humbleness and truth to know and obey our God, to serue our brethren in loue, and to saue our owne

poore soules in the Day of Christ. This is that *One necessarie thing*, in respect of which, all other things, though otherwise honest and excellent, are but respectiue necessary and so farre as they further, and are warrantably and comfortably subordinate and contributory to this end: Nay, to this the exquisite Quintessence and concurrence of all other, the dearest and most desireable things vnder the Sunne, are to be accounted but drosse and dung. And yet for all this, many of vs, while wee yet abode in the darknesse and damnation of our naturall state, spent many yeeres, some twenty, some thirtie, some perhaps fortie, wholly vpon bell, in base and vblest courses, quite crosse to the end of our Creation. All that time (a misery to be lamented euen with teares of blood) was vtterly cast away vpon the kingdome of darkenesse, fearefully lost vpon our owne lusts, sinfull fashions, and *pride of life*; slauishly and wofully wasted in the deuils seruice. Nay, all that while, abominable and beastly wretches that wee were, we set our selues with sensuall rage, against the very face of heauen, lay in actuall high Treason, and bore Armes in open Rebellion against that dreadfull Maiestie, which might most iustly every moment of that wofull time haue arrested vs with death, arraigned vs at the Barre of his Iustice, and throwne vs downe into hell. What manner of persons then I pray you ought we to bee, in the short remainder of those few and euill dayes which are behind? Euen to imploy and improoue the vtmost possibilitie of all our naturall acquired and gracious parts, our credit, calling, outward state, all our power, means, occasions, aduanrages, to win and worke out glory vnto God, enlargement of Christs Kingdome, confusion to the deuils dominion, conuersion of others, comfort vnto our owne poores soules against our ending houre. A fellow that hath loytered a great part of the day in his journey, or businesse, and yet must needes reach home and finish his taske, will toile and sweat at it towards night, double his paines, and put all his strength vnto it: so we hauing not only been slacke in our businesse about Gods seruice, and slow in the way to heauen, but euen for many

yeeres, perhaps, ruine in a quite contrary course, and done the devils worke, must now towards the night of our naturall life, and the conclusion of the short span thereof, spare no paines, double our diligence, presse hard to the *Price of the high calling, quit our selves like men, and be strong*, with an holy violence lay hold vpon the Kingdome of heauen, with all zeale, courage, and resolution, labour to redeeme the time past, for the dayes are euill; and our particular doome for eternitie of ioyes, or woes; pleasures or paines, drawes on apace, and is euen at the doore.

And as consideration of former time curstedly misspent; so a fore-conceit also of dreadfull times to come, may iustly cause vs to make much of, and husband well euery moment wee haue presently in our hands; for treasuring vp an heauenly hoard of grace, comfort, patience, and courage, against the euill day. Though the times, as yet, bee faire and calme, happy and *Halcyonian*; and the *Candle of God* shines still vpon this Kingdome, with extraordinary prosperitie and peace; there is no carrying into captiuitie, or crying in our streets, but euery man is quietly reposed vnder his owne Vine; and there refresheth himselfe with the riches and comforts of a good and pleasant land; yet as sure as the night followes the day, a change will come. If the glorious and Triumphant times of the daughter of Ierusalem, that men called, *The perfection of beauty, The ioy of the whole earth, The glory of all lands*, were turned into a day of trouble, and of treading downe, and of perplexitie; by the *Lord God of hosts, in the valley of vision, breaking downe the walles, and crying to the mounteines*: what may wee of this Land looke for, if we still turne the grace of God into wantonnesse; but at length to bee turned out of our houses of peace, as the vnhankfullest and vnworthiest people that euer the Sonne of Heauen saw, or the Sonne of Christs glorious Gospell did shine vpon so faire and so long? But howsoeuer the Kingdome fare, and God deale with vs in publike: (Onely let me tell you by the way, that in the meane time wee stand by a miracle of Gods mercy, and a prop of his extraordinarie patience) yet euery

euery one of our particular day and dooime cannot bee farre off. As yet, perhaps, the Almighty is with vs, his prouidence protects our habitations, no remarkable affliction hath taken hold vpon vs; so that there is no mourning, or spectacles of miseries in our families; no crying, *O my father Abraham, and O my sonne Isaac; O my sonne Absalom, my sonne, my sonne, Absalom; O Absalom, my sonne, my sonne!* And these houses of flesh, it may be, wherein we dwell for a few and euill dayes, are as yet in reasonable good repaire; and it is euery way with vs, as it was with *Iob* in the dayes of his youth, when he washed his steps with butter, and the rockes powred him out riuers of oyle; yet wee may build vpon it, as a Principle which neuer failed sinfull mortalitie, that dayes of danger and distresse will haue their turne and time also. Sorrow and sicknesse, perplexitie and feare, temptation, desertion, trouble of conscience, the destroying Sword, a fierie triall, struiuing vnto blood; *Marian* times of most abhorred memory, or some dreadfull visitation in one kinde or other, may seize vpon vs, we know not how soone. But howsoeuer we escape in the meane time, sure I am, these fraile bodies of ours, after a short while, will fall in sander, and moulder away into rottennesse and dust; and our naked soules must stand at the iust *Tribunall* of the euerliuing God, countable with exactnesse and truth, for all things done in the bodie. Farre bee it from vs then, and euery one, that at that last and great Day would not cry to this Rocke and that Mountaine to couer him, like sonnes and daughters of confusion, to trifle away time in this heate of our spirituall haruest; but rather with doubled and extraordinarie resolution, let vs gird vp the loynes of our mindes, and with all fruitfulnessse and power, improoue euery houre of this faire Day of our gracious visitation; to treasure vp peace to our poore soules against the stormy winter night of death, towards which euery winde driues vs, and both sleeping and waking we are posting apace, though we perceiue it not.

4. Wee must bee countable for time. At the dreadfull Barre of that last *Tribunall*, as wee must be exactly answer-

able euen for wandring vaine imaginations, idle words, and euery the very least error of our whole life; nay, for not improouing all our gifts, goods, and graces, to the best advantage for Gods glory; for misemployment of our wit, vnderstanding, memory, affections, health, strength, courage, learning, libertie, authoritie, policie, or any other power or possibilitie which God hath put into our hands: so must we also giue vp a strict account for the expence of euery moment of time. Now tell me at that great and generall *Audit*, whether of these two summes will sound more sweetly in our eares? *Item*, so many dayes in Recreation, or so many dayes in Humiliation; so many houres in Prayer, or so many houres in playing at Cards; so many weekes in Iouiall reuellings and merry meetings, or so many weekes in watching ouer our wayes, and walking with God, &c. A serious fore-conceit of the vnconceiueable comfort of the one; and how cold the other will strike vnto our hearts, might make vs easily grow into blessed *Bradford*s care and practise this way, of whom it is reported, That hee counted that houre not well spent, wherein he did not some good; either with his pen, study, or in exhorting others, &c. and not to rush vpon recreations vnseasonably, without necessitie and warrantable calling.

5. The holiest hearts of the most worthy Saints are woefully haunted with too many distractions and violent intrusion of idle, vaine, and impertinent thoughts, euen in holy duties, religious exercises, and solenne vie of the ordinances: which without extraordinarie watchfulnesse, and wrastring on their parts, would vterly bereaue and robbe them of all the sweetenesse, power, and profit, of those blessed meanes; and by little and little, quite transforme them into forme and perfunctorinesse. If in the best then and heauenliest businesses, the vanity of our owne mindes, and malice of the Deuill presse vpon vs with such importunitie and restless assaults; with what furious and impetuous incursions and vastations of conscience are they like to oppresse vs in our idle houres, ill spent time, and pursuit

pursuit of pleasures? Consideration whereof, me thinkes, should cause Christians, who alone are truly sensible of the interruption and discontinuance of their sweet communion and societie with Christ, and smart many times for the estrangement of their thoughts and affections from God: onely to haue recourse to recreations in case of true neede; for necessitie, I say, and seasonably, euen as they vse physicke; so may they expect Gods gracious protection from the hurtfull preuailing of those sensuall distempers and licentious ranging of their thoughts, which are wont to enrage and empyson the mindes and affections of carnall men, all the while: and to make account so often as they are haled by the cunning ensnarement of old companions, the tyrannie of former custome, or vnmortified yeeldingnesse of their owne deceitfull hearts, to immoderation and excesse in this kinde; so often to expose their hearts by Gods iust permission, as a prey to temptation and vanity. Whereby they may be in continuall danger, either by little & little to be drawne backe, and drowned againe in the froth and fooleries of their disauowed pleasures, which were an horrible thing; or else at least, to bring vpon themselues, from time to time, as they transgresse in this kinde, much vnnecessarie discomfort and dissettlednesse in their Christian course, dis-relish in Religious exercises, deadnesse of heart, disacquaintance with heauenly comforts, losse of that dearest Thing, and earthly Paradise, *peace of Conscience*, which perhaps they shall hardly with much adoe recouer a long time after.

6. Sixthly, consider *Chrysostomes* precisenesse against wasting time this way. *The present time*, saith he, *is not for mel-*

Præsens tempus non effundendi gaudij, sed luctus est, tribulationum,

& lamentationum. Tu verò leuiter vrbanijs facetijs iocularis es. — Diabolus dentibus stridet, ac fœnit, ignem spirat aduersus salutem tuam; & tu sedes, facietias effundens? — Ludimus dilecti? Vis discere Sanctorum conversationem? Audi Paulum dicentem: *Per triennium*, inquit, *noctes & dies non desisti cum lacrymis admonere vntumquemque vestrum.* — Audi etiam quid & Corinthijs dicat: *Ex multa tribulatione*, inquit, *& anxietate cordis scripsi vobis per multas lacrymas.* Et iterum: *Quis infirmatur, & ego non infirmor? Quis offenditur, & ego non vror?* Quin audi quid & alibi dicat: *Nam & nos*, inquit, *qui sumus in hoc Tabernaculo gemimus, & per singulos dies, vt ita dicam, ex hoc mundo migrare cupiente Apostolo, Tu iudes, & ludus? Belli tempus est, pugna, vigiliam, custodiam, armaturæ & aciei.* — Et tu quæ tripudantium sunt, vsurpas? Non vides bella gerentium facies, quomodo sint tristes, contraria, supercilij terribiles, & horrore plena? Viden' aciem oculorum austerum, cor excitatum, saliens & palpitans? &c. *Chrysost. in cap. 5. ad Eph. Sermon. 17.*

ting into mirth; but for lamentation and mourning. And yet dost thou vainely mis-spēd it in merry conceits? The Devil gnasheth the teeth, roares, and foames, and flashes out fire against thy saluation; and dost thou sit still and Ionially iest it out? Do we play and sport our selues, Beloued? Wilt thou learne the conuersation of the Saints? Heare what Paul sayes, Act. 20. 31. By the space of threeyeeres I ceased not to warne euery one night and day with teares. 2. Cor. 2. 4. Out of much affliction and anguish of heart, I wrote vnto you with many teares. 2. Cor. 11. 29. Who is weake, and I am not weake? Who is offended, and I burne not? 2. Cor. 5. 4. For we that are in this Tabernacle, doe groane being burdened. And the Apostle desiring, that I may so speake, euery day to depart this life; Dost thou laugh and play? Our time here is a time of warre, of fight, of watch and ward, of harnessing, of standing in the face and frowe of the enemy; and dost thou demeane thy selfe like a dancier? Dost thou not see the faces of Souldiers in the fight; how sad they are, how contracted, how terrible with frownes, how full of horror? Dost thou not behold the austere piercing intencion of their eyes, an extraordinarie excitation of heart, leaping and panting in their breasts, &c. His meaning imports thus much: Doth an ordinary Souldier in the field against a mortall man and earthly enemy, recollect and vnite all the spirits and powers of body and soule with all efficacie, and earnestnesse, for the encounter: And shall a Christian Souldier that wrestles not against flesh and blood, but against Principalities, against Powers, against the rulers of the darkenesse of this world, against spirituall wickednesses in high places; who is euery moment furiously assaulted and hunted euen like a Partridge in the Mountaines, by the devils open rage, the ambushment of the World, and the endlesse treacheries of his owne false heart, trifle away his time, and turne aside to toies?

4. No inchrochers vpon heauenly comforts; no diminishers of our delight in God; no deuourers of spirituall ioy. For this is a very deare and diuine thing, to bee prized and preserued as a sweet and celestially Jewell, farre more worth then heauen and earth; which the world can neither giue,
nor

nor take from vs; neither must any stranger meddle with it. Wee may take an estimate of its excellency, by casting our eyes vpon

1. The intolerable bitternesse of the contrary; I meane, spirituall horror, which we see, sometimes by wofull experience, doth enrage the guiltie consciences of some forlorne wretches, with such restless furies, and vnutterable anguish, that at length, (extremest, I know not whether madnesse or cruelty!) they lay violent and villanous hands vpon themselves. In which case, such an hell vpon earth is horror of conscience, they care not a button for the sweetnesse of life, the rufull cries of their owne deare children, the heauy looks of their yoke-fellowes, the abhorred infamy they bring vpon their owne names, families, kindred, buriall, posteritie. Oh how they spurne at with a vile, disdainfull contempt, Pleasures, Riches, Honours, Crownes, Kingdomes, Worlds of gold, any thing, every thing, as miserable comforters! Nay it is so stinging, that they will rather venture vpon that other *Hell*, to which they are posting in a Coffin of blood, a thousand thousand times more horrible, then endure it any longer. If sense then of diuine indignation, taking secret vengeance vpon the guiltie conscience of an impenitent Rebelle, puts him as it were into hellish flames aboue ground; what an heauen vpon earth is a sweet feeling of Gods reconciled face, and his euerlasting mercies through Christ, sealed and set on by the holy Ghost, and testimonie of a good conscience? And how deliciously doth an humble soule, so honoured with a foretaste and first-fruits as it were of eternall ioyes, graspe the Lord Iesus in his ordinances, and blisfully sunne it selfe in the loue and light of His countenance?

2. The practise of the prophane in their insatiable restless pursuit of false ioyes, and painefull pleasures, which at best are but as *crackling of thornes vnder a pot*, and flashes of lightning before euerlasting fire. They hunt after them euen into hell, and light a candle at the Deuill for lightsomnesse of heart; by haunting Ale-houses, Tauernes, Brothel-houses, Play-

Play-houses, Conuenticles of good-fellowship, sinfull and vnseasonable sports, a thousand kindes of vanities and fooleries, which are nothing but the Deuils Wakes, and reuelings of Hell. And all this little poore carnall mirth, is purchased many times with much shame, losse, misery, beggery, rottennesse of body, discredit, damnation. At what an high rate then, and with what eagernesse and thirst is that true, sweet, vnmixed, glorious ioy springing out of the Fountaine of comfort in an honest and holy heart, to bee set and sought after?

3. The differences betweene spirituall and carnall ioy: in respect,

1. Of Lastingnesse. A spiritually merry heart is a continuall feast, saith *Salomon*; whereas *the ioy of the hypocrite is but for a moment. Iob chap. 20. 5.* Carnall ioy is like lightning, spirituall like the light of the Sunne. While the Play lasts, the sensualist laughs; but he falls into his dumps when all is done. The Drunkard is merry, whilest hee reuels it amongst his pot-campanions in the Ale-house; but when hee comes home, there is many times wofull worke. Whilest the Gamester is at play, he is well enough pleased; but when he hath made away all, hee is ready to make away himselfe also. A cunning and prosperous Worldling, I confesse, by Gods permission may patch together his pleasures all his life long: but at furthest, at death comes the deadly and eueralasting dampe: whereas hee that walkes with God, is contented and comfortable all the day; and death is the day-breake to him of eueralasting brightnesse. Carnall ioy, I say, is like lightning, a flash and a away; ^b leaues the minde in more extreme and deeper darkenesse; blasts the heart and affections with all spirituall deadnesse and desolations, with many boyling distempers, much raging wild-fire, and vnquenchable thirst after sensualitie, earthlinesse and Epicurisme; and first or last, it is euer certainly followed with renting and roaring of the Spirit, spirituall terrours, thunders, darkenesse and damnation. But godly ioy is like the light of the Sunne, which though it may for a time bee ouercast with clouds

^a Si quid attulisset
prosperum, rade-
bat apprehende-
re, quia penè pri-
us, quàm tene-
tur, auolabat. *Aug.*
gust.

^b Delectatio occi-
dit, & præterit,
vulnerauit, &
transijt, miserum
fecit, & abiit, in-
felicem reddidit,
& reliquit. *Aug.*
Serm. 3. de tempore.

clouds of temptations, mists of troubles, and persecutions, darkenesse of melancholy; yet it ordinarily breakes out againe with more sweetnesse and splendour, when the storme is ouer: but howsoeuer, it hath euer the Sunne of righteousnesse, and Fountaine of all comfort, so recident and rooted in the heart, that not all the darkenesse and gates of Hell shall euer be able to displant or distaine it, no more then a mortall man can pull the Sunne out of his Sphere, or put out his glorious eye.

2. Of puritie. The edge and relish of carnall ioy, is euer much rebated and imbittered with many sowre sauces, and enuenedomed mixtures; impatiencie of delay, difficulty and danger in attainment, vnanswerablenesse to fore-conceits and expectation, many secret terrours, fretting icalousies, discontented indignations against their discontinuance and vanishing, &c. And besides, those three ensuing individuall stings, which to an illightened conscience as inseparably and sensibly dogge them at the heeles, as a shadow the body in the Sun-shine; cut the very throat, and burst the heart of all worldly pleasures. 1. One of them is, as it were, naturall immediately attending all earthly mirth; more melancholy and heauy-heartednesse afterward. For as the Rivers of sweete water runne their course to die in the salt sea; so the hony of all earthly pleasure, euer endeth in the gall of griefe. Voluptuousnesse euen in her dearest minions, ordinarily expires with anguish and anger that it is gone. The transitorie flashes of sensuall delight, are like the light of a candle, which leaue at the cloze a noisome vexing snuffe behinde. And that sweetenesse which sensualists swallow downe so greedily, turnes to grauell in their guts, and at fare well fills their spirit with the returne of a more heauy melancholicke humour, then before the receite. 2. The other I call a temporarie sting: for all the wayes of worldly pleasure are strowed also with needles and nettles, that I may so speak, which euer and anon pricke and sting her darlings, as they plucke her fading flowers. So that at best they are but like Beares robbing a Wasps nest, who rauenuously rife the combes,

Extrema gaudij
lucus occupat.

Cum cepit te
aliquid temporale
delectare ad pec-
catum—
Noli te credere
tali delectationi;
maiores dolores
habebis, quam
suauitates. August.
in Psal. 136.

combes, and with much adoe sucke out a little hony, but in the meane time, are soundly stung and swolne about head for their painefull pleasure. In their severall walkes of a fooles paradise, they hunt both vnreasonably and vnseasonably after transitory delights; but they are euen pained, and payed home with a witnesse in the very pursuite. For instance: The couetous man accounts worldly wealth, and an hoard of gold, his heaven vpon earth; but in heaping it together, his heart is woefully rent and torne asunder with carking, thoughtfulnessse, restless rooting in the earth, anxious and endlesse casting about and forecasting: In a word; with much care in gathering, more feare in keeping, and most griefe in parting from it. So that for seeding his greedy eye vpon a little vanishing heape of yellow earth, his heart is continually haunted with such vexing Harpies, I meane, wasting cares and false feares, that dry vp euen his vitall moisture, and cut his very heart strings in ^a pieces. Good fellow meetings and Ale-house reuellings are the drunkards delight: but all the while he sits at it, hee is, perhaps, in a bodily feare of the Puritane-Constable: when towards night he goes grunting homewards, he becomes a gazing ^a and laughing stocke to children in the streets; no sooner comes hee reeling into his owne house, but hee wrings fresh cries, and teares of shame and griefe from his wife and family; for the reproach, beggerie and miserie he brings vpon them. And as he goes on in this drunken good-fellowship, and takes a pride and pleasure in powring in of strong drinke; there many times insensibly grow vpon him many loathsome diseases and deformities of body, Rheumes, Dropsies, Palsies, a fearefull face, *spuing, falling, and neuer rising againe*; sometimes not euen out of a little gutter, that would scarfe choake a childe. The lasciuious wanton that wanders *in the twilight, in the euening in the blacke and darke night*, after the strange woman; besides the dart which sticks fast, and ranckles in his Liuer; meetes in the meane time with rottennessse in his bones, a consumption of his marrow, *a wound, and dishonour, and reproach, that shall not be wiped away*. The boisterous aspiring Nimrod, out of a glut-

^a Plus egent, quanto plus habent desiderijs vastantur, cupiditatibus dissipantur, timoribus cruciantur, tristitia contabescunt. *August. in Psal. 29.*

^a Ridiculus in foro pueris videtur, occasioneque ut ab omnibus contemnatur preber, *Basilius. in Ebriet. & luxur.*

gluttonous desire of grasping offices and honors, serues himselfe *vns & modis*, into some high place as his onely Paradise; and when hee is gotten vp, dances full merrily in golden fetters vpon his slipperie standing: but couldest thou see into his inside, thou shouldest behold his heart miserably fretting and vexing it selfe; raging with many passionate distempers, for the indignation of good men; contempt of inferiours; thwarting of competitors; entie of compeeres; vnderminings of counter-factionists; iealousies of Princes, &c. How many great mens hearts haue burst with the blasting frownes of a Kings forehead? Nay, and which is a Bedlam misery vpon the ambitious man; hee is many times more grieved for an affront of some grand opposite; because hee cannot haue his will of this or that man, that stands in his way; or for the neglect of some expected complementall respect and obseruance, then pleased with all the other brauery and iollitie of his high roome. This is cleare in *Haman*, though hee was encompassed and crowned with much vnderferued and extraordinary precedency and pompe; yet this one little thing, to wit, because *Mordecai* would not bow the knee, and doe reuerence vnto him at the Kings gate, did vitterly marre and dissweeten all the other excellencies and extraordinarinesse of the Kings fauour: See *Hester*, Chap. 5. Vers. 10, 11, 13, 13. And *Haman* told his friends and wife of the glory of his riches, &c. But all this, saith hee, doth nothing auaile mee, as long as I see *Mordecai* the Jew sitting at the Kings gate. 3. The third is an eternall sting, which to a waking and working conscience ariseth out of a serious consideration, and sence of Gods causefull, iust and holy indignation reuealed in his Booke against impenitents in such kindes. Whereupon it is no maruaile, though many times their hearts hating to bee reformed, and hearing their severall doomes denounced against them from Gods owne mouth, in that Word, by which they shall be iudged at the last Day, be full sorely smitten with inward bitter gripings, and secrete guilty stings, the very hellish flashings and foretells of that neuer-dying worme, which hereafter without timely repentance,

tance, will gnaw vpon their consciences with full rage and vniuenchable horrore without end. The worldling therefore may iustly tremble and roare when he reades that cutting Commination, Iam. 5. 1, 2. *Goe to now, yee rich men, weepe and howle for your miseries that shall come vpon you. Your riches are corrupted, and your garments moth-eaten: your gold and siluer is cankered, and the rust of them shall bee a witness against you, and shall eat your flesh as it were fire: ye haue heaped treasure together for the last dayes.* The wanton, when he well weighs that flaming place, Heb. 13. 4. *so full of vengeance against him: But whoremongers and adulterers God will iudge.* The drunkard, when hee finds himselfe in the cursed Catalogue of that damned crue, 1. Cor. 6. 9. *Be not deceiued, neither fornicators, nor Idolaters, — nor drunkards, &c. shall inheris the Kingdome of God.* The Ambitionist, when he casts his eie from the top of his vsurped honours, vpon that dreadfull^a downefall, Obadiah 4. *Though thou exalt thy selfe as an Eagle, and though thou set thy nest among the starres, thence I will bring thee downe, saith the Lord.*

^a Annon & videmus sepe, quod is quem hodie precedunt liqores, & slipant satellites, cras in carcerem conijcitur, & cum malefactoribus versatur? Quid hac vanâ & inani gloria fallacius? Quid si in hac vitâ præfenti vicissitudinem hanc euadit, omnino inors veniens sollicitatem refecabit. Et quem hodie in foro magna pompa comitabatur, & qui in carcerem conijcitur, & super thronum residebat, & inflabatur, & homines alios, quasi umbras deiciebat, is subito postea faciebit mortuus absque spiritu, seculentus, petitus innumeris consilijs, & ab his, quos pridem iniuria affecit, & quos nulla affecit iniuria: condolentibus tamen his, qui ab isto iniuriâ afflicti fuerunt. Quid hoc miserabilius fuerit? Item collecta omnia sepe numero inimici & hostes inter se partiuntur & distribuunt: peccata autem per quæ hæc coacta sunt, secum auferunt, de quibus diligens, & accurata ratio exigetur. [br/>1. Hom. 22 in Gen.

But now on the other side, spirituall Ioy, which springs out of the wells of saluation, and is a ray and representation, as it were, of the Sunne of Righteousnesse, and that eternall Fountaine of soundest and lasting comfort, is all sweete, pure, shining, calme, hearty, vnspeakeable, vterly free from those fore-grumblings and reluctations of conscience enuened mixtures and flauish apprehensions; after-repentings, stings and melancholike dumps: though it may be assaulted, and something dimmed with some doubts, distrusts and weakenesse of degree, by reason of our vnglorified state of mortalitie; yet in respect of its creation, substance, truth, and blissefull issue, it is a very glimpse of heavenly glory, a pure taste of the riuers of Life, and first fruits of euerlasting ioyes. Thus the blessing of the Lord maketh

the heart spiritually merry with incomparable sweetnesse, and he addeth no sorrow with it.

3. Of dignitie and diuine temper. Carnall ioyes haue for their foundation the fading arme of flesh, and the fashion of this world, fraile and fleeting as themselves: earthly power and policie for their prop and support: For their Obiect, the Garbage of the earth, Gold and Siluer, foode for swinish worldlings; noble captiuities, gilded fetters, I meane, vnder serued dignities, honours, offices, greatnesse, and high roomes, the onely ayme of ambitious *Shebnaes*; the filth and froth of brutish pleasures, fewell for Sodomiticall flames, and such like trash, pelfe, and vanity: For their companions, feares, iealousies, guilty gripings: The sences for their seate: Time for their limit: for their end, endlesse grieve and horror of heart: For all earthly pleasure determines in heauinesse, as the Sunsets in darknesse.

But now on the other side; spirituall Ioy is the blessed Spirits sweet and louely Babe, grounded vpon the sure Covenant of euerlasting Loue, Mercie, and Peace in Iesus Christ: The matter of it is the light ^a of Gods countenance, the Garments of saluation, the precious Robe of Christs righteousness, interest in his dearest Blood, and all the rich purchases of his Passion; looking vpon our names in heauen through the glasse of sanctification, Gods holy Image renewed vpon our soules, and the illustrious beames of heavenly graces shed from the Throne of Grace and shining there; euery sweet promise in his blessed Booke: In a word, *lebona*, Isa. 61. 10. Habakkuk. 3. 18. Phil. 4. 4. And that glorious Name proclaimed, Exod. 34. 6, 7. a well-spring of vspeakable refreshing to euery truly broken and bleeding heart; being well opened by a feeling and a fruitfull meditation: For measure, it is immeasurable, without bound or stint, and passeth all vnderstanding, no stranger doth intermeddle with it, neither can any man possibly conceiue it, but he that enioyes it,

^a Quid enim iucundius, quam Dei Patris & Domini reconciliatio, quam veritatis reuelatio, quam erroris recognitio, quam tantorum retro criminum venia? quæ maior voluptas quam fastidium ipsius voluptatis, quam seculi totius contemptus, quam vera libertas, quæ conscientia integra, quam vita sufficiens quam mortis timor nullus? quoddam caleas deos Nationum, quod demonia

expellit, quod medicinas facit, quod reuelationes petis, quod Deo viuis? Haec voluptates sanctæ perpetuæ, &c. Tertull. lib. de sp. et u. cap. 29. Sospitare Dominus merentes erigit: quia Electorum mens non de præsentis uitæ intania, sed de certitudine æternæ salutis hinc est. Gregor. in cap 5 Job. cap. 11.

It is, as it were, the amiable splendour and sparkle of that *white Stone* in the Reuelation, Chap. 2. 17. which only shines vpon heavenly hearts, with delight vspeakable and glorious: For seate and certainty; It is engraue[n] by the Finger of God with an heavenly Sun-beame, as it were, shining from the face of Christ in the very center of the heart; which not all the powers of darknesse or hellish mists can finally dimme or dispell; the world neither giue nor take from vs, neither man, nor diuill, nor shadow of death euer raze or roote out. It is honoured with that supernaturall singularity and sacred temper, that vtterly against nature and all natural possibility, it extracts sweetnesse and life out of ordinary causes of deiection and sinking. Troubles, persecutions, and reproaches, do fortifie it, and serue as fewell to enlarge its lightsomnesse. See Act. 5. 41. & 16. 25. Acts and Monum. pag. 2003. where the glorious Martyr *Woodman* speaks thus: *When I haue been in prison, wearing otherwhile bolts, otherwhiles shackles, otherwhile lying on the bare ground, sometime sitting in the stocks, sometimes bound with cords, that all my body hath been swollen, much like to be overcome for the paine that hath bin in my flesh, sometime faine to lye without in the woods and fields, wandring to and fro; few, I say that durst to keepe my company for feare of the Rulers: sometime brought before the Iustices, Sheriffes, Lords, Doctors, and Bishops; sometime called Dogge, sometime Deuill, Heretike, Whoremonger, Traytor, Thiefe, Deceiuer, with diuers other such like: yea, and euen they that did eate of my bread, that should haue been most my friends by nature, haue betrayed mee: Yet for all this, I praise my Lord God, that hath separated me from my mothers wombe; all this that hath hap-pened to me, hath beene easie, light, and most delectable and ioyfull of any treasure that euer I possess'd. For duration, It is a very glimpse of heavenly glory, which springing vp in a sanctified heart, out of the wells of saluation; and carried along with addition of the fresh comforts, from the Word and Sacraments, thorow a fruitfull current and course of a Christian life, is at last entertained into the boundlesse and bottomlesse Ocean of the endlesse ioyes of heauen.*

4. Of vnconquerablenesse against all created oppositions and assaults of earthly discomforts. An ounce of sorow marres a whole sea of worldly mirth. The boisterousnesse and brauery of all carnall ioy vanisheth quite away, and expires euen as a flowre when the heate riseth that is sent vpon it, vpon the very first approach or presence of any either outward trouble, or inward terror. A prick of a needle, much more a pang of the Stone, or fit of the Gout, is able to depriue a man of the pleasure of the worlds Monarchy. One serious thought of death, or the sight of one sinne armed with Gods anger, will put the proudest *Nimrod*, the greediest engrosser of all earthly delights, into *Belshazzars* shiuering. But now let the Christian, whose heart is sweetely reposed vpon the Rocke of eternity, be vtterly stript of all outward comforts; let heauy accidents fall vpon him as thicke, as one waue in the necke of another; which befell blessed *Iob*: yet he is still where he was; he hath made God his portion, his onely Iewell and Ioy which he hath in Heauen, or on Earth; *his heart is fixed, trusting in the Lord*; and therefore when all earthly stayes and staues of reede, shrink in the wetting, and are shattered to nothing, he cleaues with an vnshaken and triumphant tranquillitie of minde to his *Sunne* and *shield*, Psal. 84. 11. To his *light* and *life*, Ioh. 8. 12. To his *strong Tower of defence* and *exceeding great reward*, Gen. 15. 1. Heare his sweete and noble resolution in this case, Hab. 3. 17. 18. *Although the figtree shall not blossome, neither shall fruit be in the Vines: the labour of the Olive shall faile, and the fields shall yeeld no meate, the flocke shall be cut off from the fold, and there shall be no herd in the stalles: yet I will reioyce in the Lord: I will ioy in the God of my saluation.* While *Iehoua* is in Heauen, his heart is in the Hauens, though neuer so many stormes or tempests of the troublesome sea of this World beate vpon his house of clay. Rob him of all earthly refreshments and lightsomnesse of this life, and let but the light of Gods countenance shine vpon him, which no darknesse, nor dungeon, nor *Deuill in Hell* can intercept; and he is incomparably more merry, then the Worlds choicest Minion, Pleasures dearest fauourite, or the brauest

Belshazzar vpon earth, in the very top and ruffe of his most iouiall reuellings, and swaggering sensuality. But it is not so with the earthly-minded man: for howsoever he may digest with reasonable patience, and carry well enough away, all crosses and contradictions to his other worldly comforts, while he doth yet wallow without interruption and disquiet in the sinfull pleasures of that selected way of death, vpon which the more headstrong current of his corrupt nature hath cast him; and the naturall bent of his carnall affections hath singled out, and made speciall choise of, to follow and feede vpon with greatest delight; which the Fathers call *peccatum in delicijs*, a mans bosome sinne; yet cut him once short of the free and full inioyment of this his sensuall idoll, and earthly god, and you kill his heart quite, and plunge him presently into desperate distractions. For instance: The couetous man, while his heart may nestle securely vpon his golden heape, will passe by without any great wound or passion, the curses of the poore, the grumbings of his conscience, the comminations of the Ministry, the cry of the whole Country against his oppressions, vsury, sacrilege, and sinfull wayes of hoarding. When he comes home, and findes his bags and bonds safe; he blesseth himselfe in his heart against all threatned iudgements, horrors, curses, confusions. Though Iesus Christ himselfe should preach and presse them vpon him, Luke 16. 14. with his golden wedge hee easily cuts asunder all scruples, doubts, exceptions, reasons, arguments, obiections, which any wayes oppose his couetous and cruell courses. He pleases and applaudes himselfe against all censures, and contradictions whatsoever to the contrary. But let Gods angry hand in his iust iudgement, by fire, robbery, or some secret consumption, snatch away his wealth; and he is likely enough to goe out of his wits, and in great hazzard of hanging himselfe. While the ambitious man is proudly mounted, sits fast vpon the Seate of honour, and Idolized, as is were, and adored aboue others; he can easily enough ouerlook with an imperious disdain, the indignation of good men, emulation of great Ones, the reproaches of the multitude,

—— Populus me
sibilat, at mihi
plaudo,
Ipse domi simul
ac nummos con-
templor in arcâ.

multitude, and all other petty and priuate crosses: but throw him downe from his high place; turne him out of his offices and honours; and how weary he is of the World? how irksome to himselfe? how prodigall of his life? how impatient of the company of men? While the wanton wallowes in the brutish pleasures of his abominable filth; hee beares well enough away the weakening of his bodie, the wasting of his goods, the shame of his sinne, losse of friends, staine of reputation: but beate him backe, and barre him from the house of the *strange woman*, and you breake his heart; banish him from his Minion, and he is ready to make away himselfe. Woe, sorrow, contentions, wounds without cause, rednesse of eyes, vndoing of wife and children, houting at in the streets, will well enough downe with the drunkard; while he may domineere vpon the Ale-bench: but cut off the new wine and strong drinke from his mouth; crosse him in his swaggering course; confine him from his good-fellow meetings, and you take away the very life of his life. Thus euery vnregenerate man secures himselfe in some one sensuall Hold or other, wherein the crowne of his carnall ioy consists; of which bereaue him, and you shall leaue him ioylesse, heartlesse, hopelesse, and helpelesse. But take from the true Christian, if it were possible, both Heauen and Earth, and all the creatures and comforts of both; yet you cannot take away his ioy. *God is the strength of his heart, and his portion for euer. Surely he shall neuer be mooued: his heart is fixed and belongeth in the Lord.*

Which sith it is so, that spirituall ioy is such an vnualueable Jewell, and carnall so cursed a vanity; let euery Christian be exceedingly carefull, not to suffer the froth and filth of this, to staine or lessen the glory and sweetnesse of the other. But if he once perceiue any company or kind of recreation begin to steale away his heart from communion and comfort in his God; let him abandon it as a canker and cut-throate of his spirituall happinesse; and euer prize and preferre the ioy of the soule, delights of Grace, refreshings of the holy Ghost, infinitely before all worldly pleasures, carnall

contentments, ease, or any earthly thing.

Thus much of recreations.

II. Let me adde a word or two of visitations. For complementall visitations of vn sanctified great Ones, without iust occasion and a warrantable Calling; besides sinfull expence of precious time, are many times vn happy occasions to embarke, especially yeelding natures, in some base and scandalous businesse; and to entangle them in those wicked seruices or some vncomfortable inconuenience; which afterward in cold blood wofully wound their consciences, and perhaps much weaken their Christian reputations.

Iehesaphat may serue as a remarkeable instance for this purpose. Vpon a time, hee came downe to see *Ahab* King of Israel, by way of Courtly visitation. And though he was equall vnto him in the crowned Maiestie of a King, and a good man; yet traines and insinuations by Royall entertainments, and a Princely feast premised, as it appears in the storie, hee was cunningly catcht and cast into the confederation and societie of an vn happy warre: whereby with a dishonourable precipitation, he plunged himselfe both into spirituall miseries, and temporall mischiese, both hurt his conscience, and hazzarded his life. For the first, 1. Hee suddenly and rashly promised aide vnto *Ahab*, whom the Lord hated, before hee knew Gods will in the point from the mouth of the Prophet. 2. When faithfull *Michaiab* had deliuered the truth, and acquainted them with the minde of God; he not withstanding went on with the businesse. 3. He did not appeare on the Prophets side; and in his defence, against the imperious insolency of that false flattering *Zedechiab* or the mercilesse tyrannie of *Ahab*; who sent him to prison for telling him the truth. Foule aspersions vpon so famous a King! For the second; by the cruell cunning of hollow-hearted *Ahab*, he exposed himselfe both to the enengred and concurrent fury of the whole Syrian Armie; (onely vpon a penitent eiaculation, his life was rescued miraculously from that extremest danger) and also to the wrath of God, for helping the vngodly; and louing them that hated the

the Lord as the Prophet told him, 2. Chron. 19.2.

Mistake me not : I purpose not in this passage to censure or disgrace any warrantable ceremony and solemnities of State ; mutuall entercourse of noble deportment amongst Compeeres ; ciuill exchange of faire and amiable behauiour one towards another ; any charitable offices of humanitie, or Christian passages of courtesie and loue: but the idle, formall, *flattering vanities*, *Hypocrisies*, disguisements of those many needlesse, fruitlesse and endlesse salutations, complements, visitations, entertainements, affected and acted by such vaine people, who are extremely troubled how to bee rid of time. A commoditie of high account with all those, who are sensible and mindefull of their last account : Euery moment whereof, ought in the meane time to be crowned with fruitfull improouement, by all those that truely feare God. I could wish that a gracious concurrence of goodnesse and greatnesse, true Noblenesse indeede, where God himselfe is top of the kinne, and Religion the roote ; (^a in respect whereof those other : by birth, by riches, by meere morall vertue, by valour, by learning, by fauour of Princes, are but shadowes and shapes of noblenesse) were honoured with all due attributions, highest respect, and best obseruance. In such a case it is not vncomly for *Paul*, to trauaile from Arabia to Ierusalem to visit *Peter*, Galat. 1. 18. Or the *Queene of the South*, from the vttermost parts of the earth, to see *Salomon*, 1. Kings 10.1. But I would not haue glistering folly, guilded rottennesse, sacrificed vnto with so much flatterie and counterfeite crouching. For why should filken dung bee so adored, and golden damnation deified ? Now the reasons why such visitations, as well as recreations may many times prooue snares to entangle vs in sinne, damps to dull our forwardnesse ; or one way or other breede and bring vpon vs some spirituall miseries, are such as these :

1. Great men without grace, ordinarily make vse of all others for their owne aduantage. With an imperious policie and a kinde of *Machiavelian* Alchymy, they secretly and inuisibly conuert, dispose and manage the agency, abilities, and

^aNobilitas Heroica est eminentia quedam notabilis homini proueniens — ex superna naturali gratia, per quam homo fit per adoptionem filius Dei: fit Sponsa Christi: fit templum Spiritus Sancti. Sine qua nobilitates cetera nihil sunt, nihil proficiunt. Obsunt potius aliquando. Quia quod altum est hominibus; abominatio est apud Deum. *Gerfon. Tom. 4. De nobilitate.*

seruiceablenesse of their followers, visitants, adherents and dependants, to serue their owne turnes; to feede their humours, further their priuate ends of profit, pleasure, rising, reputation, or some other choise carnall contentment and predominant worldly delight. They haue their portion in this life, and their heauen here; therefore they labour to make their earthly Paradise as full of pleasures, as possibly they can. Their owne sensuall couetous and ambitious hearts are the centers, wherein the lines and leuell of all their plots, policies, and proiects doe concur, and meete; and to which they conduct and direct the officiousnesse, pliability, and severall seruices of all those with whom they hold any kinde of correspondence or entercourse.

2. Such exercises of Courtly vanities, sleeuelesse errands, idle businesse, are Satans chiefe and choysed seasons for the suggestion of temptations and too successfull discharge of his fiery darts. Hee hath ordinarily more power ouer men, and is much likelier to preuaile, when hee findes them idle or ill occupied; then when they are busied with humbleness and sinceritie in religious duties, or the necessarie workes of a lawfull Calling. In our best and holiest employments hee is indeed most eager against vs; but at times of idleness and exercises of vanity, hee is commonly most successfull. In Gods businesses, the honest executions of our Calling, and seasonable Christian recreations, wee may expect vpon good ground, and with hopefull comfort, Gods protection, the ordinarie assistance of his blessed Spirit; harmlesnesse from the creatures; Satans restraint; some good measure of mortifying helpe against the rebellious stirrings of our owne corruptions, and such other blessings promised in such cases. But if men will needs bee idle or employed in vanity, they iustly bereaue themselves of all these comfortable protections and priuiledges. For it is iust with God, at such times that Hee should withdraw from them His owne protecting hand, restraîne the gracious influences of that holy Spirit, and let loose against them with indignation, Satan, the creatures, and their owne corruptions, which is a
very

very grieuous cut to a tender and waking conscience.

3. The presence and protestations, the intimations and motions of men in high place, mingled with an affected familiar communication of themselves, and plausible neglect of all formall solemnities and austerities of state, vpon purpose to insinuate sooner, and more suttely; are many times very potent to preuaile with, and perswade especially inferiours. For they are apt when they are so assaulted: 1. To conceiue themselves highly honoured, when those condescend and vouchsafe to intreate and be beholding, who might in other cases command, nay, and perhaps vpon a point of aduantage, and pang of displeasure, quite crush and cashier them. 2. To hold it a conuenient policy in these dayes of the raigne of iniquity and selfe-loue, when *Iudgement is turned backward, and Iustice stands a farre off; when truth is falsē in the street, and equitie cannot goe*, as the Prophet speakes, to gratifie and demerit such mighty Ones, as may shelter and protect them from all stormes of violence, oppressions, and wrong; nay and perhaps, by their countenance procure them a great deale of credit and esteeme; if not obseruance and awefulnesse from those amongst whom they liue. 3. To call to minde out of too many wofull experiences, that in the frownes and angry foreheads of great men, are infolded many times many secret complots of cunning cruelty, and plausible malice: which when time serues, fall full heavy vpon the hearts and heads of inferiours, which are not in all points pliable to their humours. And out of such carnall considerations as these, by a rash vnadvised yeeldingnesse, they too often plunge themselves hand ouer head into vnworthy engagements, and become instruments of ill offices; the basenesse and iniquitie whereof doth afterward in cold blood strike full cold vnto their hearts; and leaues a gash and grieuous wound in their consciences, comforts and Christian reputations.

4. At such entertainments and tables of Great men, not friends to the truth; thou wilt be ready to *vomit thy morsels*, *Prou. 23.8.* and shalt loose thy sweete words. Thy dainty fare may bee sawced perhaps with many bitter girds, much rotten talke,

a Surrepunt etiam
fabulae frequenter
de seculo ac vo-
luptatibus: clau-
dere aures non
potes: prohibere
putatur superbia:
surrepunt etiam
preter voluntatem
pocula. *Ambros.*
Offic. lib. 2 cap. 20.

Εν ποταμῷ καὶ ἀνδρῶν
καὶ τῶν λαοῦ.

Acts 24. 5.

b In their faces be
sometimes seene the
expresse tokens of
this insensibility.
Hom. against glur-
tious and drunken-
ness.

a enforced healths, if not empoisoned with blasphemies, ob-
scenities and horrible oathes. Thy musick wilbe merry lies,
fained jests, scofs and scurrilities, against Gods best seruants,
and the Kings best subiects; commonly calumniated as pestilent
fellowes. For so the Church complaines, Lam. 3. 63. *I am their
musicks.* Few feasts, where the founder is not Gods friend, but
after his good-fellow guests bee well heaved with varietie of
dishes, and strong drinke; as their faces^b are inflamed with
fiery reflections one from another, so their hearts will bee en-
raged with mutuall infection of furious malice, to belch out
most prodigious dunghill villanous lies hammered by the ve-
ry foulest Fiend in the darkest nooke of hell, against those
that are true of heart: Lord, thou knowest! The comple-
mentall formes and flourishes of thy welcome, may prooue
as a pitfall to plunge thee into some dishonourable imploy-
ment, or one way or other to betray thee to an vncomfortable
entanglement of thy conscience. So that if thy generous spi-
rit will nobly rise against such froth and folly, ribaldry and
railing, the vnworthy degenerations of these worst times; if
it be sensible of Gods dishonour, the disgrace of the Saints,
and thine owne danger; thou canst not choose but be wearie
of such good cheere. Nay, besides the resolution of thy
indgement, that in such a case thou wouldest farre rather
haue staid at home with a dinner of greene hearbs, then to
haue thine eares so grated, and heart grieved all the while at
a greattable; euen in nature thou shalt fare worfe. For thy
iust indignation, discontentment and sadnesse vpon such
ground, will naturally contract thine heart, thicken thy
blood, chill thy spirits; that naturall heate will faint and faile
in the ordinary current and course of concoction. No mar-
uaile then though thou be readier to vomit thy morsels, then
to reioyce in those high intertainments or variety of messes,
which are dissweetened with such distastfull and bitter mix-
tures. And then shalt loose thy sweet words: both of humanity,
and Christianity. For the first; out of the ingenuous simpli-
citic and honesty of thy heart, thou wilt returne reall, sincere,
affectionate demonstrations of thankfulness, for meece
dissembled

dissembled formall ceremonies of entertainment and welcome. For the other; thou shalt be so farre from finding a free and comfortable vent and entertainment to any good talke; that if thou meddle that way, thou marrest all the mirth. Mention of heavenly things, our last account, the life to come, iudgements against sinne, priuiledges, of the Saints, happinesse of the holy Ones, &c. which might sweetely season, and as it were, sanctifie their meeting; and those good creatures of God they so plentifully enioy; would presently cast all the company into dumps of melancholy. The Word of God, writ vpon the wall in the very height and ruffe of their greatest iollitie and reuelling, did make the heart, ioynts and knees of that mighty King *Belsazzar* to tremble, as the leaues of the Forrest when they are shaken with the winde. How often may we obserue many goodly and gracious discourses buried in the bosome of men of vnderstanding and worth, placed below, by reason of the domineering talkatiuenesse, and imperious ignorance of some silken Idoll sitting at the head of the table? Horses, and Hounds and Hawkes, deuoure full often and eate vp not onely spirituall and holy, but euen all morall and manly talke.

For the more conuenient declining and preuention of any ensnarement and inconuenience in this kinde; let me commend to the Christian such cautions and considerations as these:

1. Euer before thou enter out of thy doores, vpon any occasion, businesse, iourney, visitation; weigh well with due deliberation, in the ballance of an holy wisedome, all circumstances, concurrents, company, probability of all euents, and consequents on both sides; of staying at home, or going abroad; visiting this or that friend; vnder-taking that or the other businesse; and euer constantly encline and resolute that way; which in all likelyhood will bring most glory vnto God, good vnto others, and comfort vnto thine owne conscience. Let it onely bee the sinfull libertie of hopelesse worldlings, to waste their time and labour; (for the needlesse expence of euery moment of the

one, and motion of the other, they must very shortly be full-
dearly accountable at Gods strict Tribunall) in those im-
pertinent vagaries and idle visitations, which haue no other
motive, but a desire to be rid of time, and to feede a gadding
and restlesse humour; no other end, but vanity or vaine-glo-
rie; no issue, but temptation, and greater disabilicie to good
duties. But let euery wisely resolute and truly iudicious Chri-
stian disdain, howsoeuer worldly wisdom deride it, to step
ouer his threshold without a warrantable Calling, aime at
some honest end, probable foresight of some good to come
thereon, honour to God, furtherance of some good cause,
good vnto our brethren, discharge of some dutie of our Cal-
ling, performance of Christian offices, of charitie, humanitie,
naturall affection, mutuall comforting, confirming, refresh-
ing, and building vp one another in our *most holy faith*, and
the like. Otherwise hee shall be in great danger to retorne
home farre worse, then when he went out; laden both with
more personall guiltinesse, and accessarinesse to others sinne;
bleeding with some fresh bruise of conscience, by falling
scandalously, or failing in some Christian dutie; growne into
a further disacquaintance and estrangement from God;
deeper liue sunk, perhaps, into some sinfull societie, and sensuall
conformities with men of this World.

a *Actus mentalis*
consideratur 2ter.
1. Secundum ra-
tionem, quam for-
tuitur ex solo ob-
iecto absque cir-
cumstantijs.

Vel: 2. Secundum
rationem, quam
fortuitur ex obiecto
cum omnibus cir-
cumstantijs, finis,

loci, temporis, & huiusmodi. Primo modo contingit dari actum indifferentem, qui nec est bonus, nec ma-
lus, &c. See Durand. 2. Dist. 40. q. 1. *It may not still be denied, that all actions of men indued with the use of*
reason, are generally either good or euill. Hooker lib. 2. Sect. 3. of Ecclesiast. Politie. b Hist. of the Coun. of Trent
pag. 196. c Th. m. 1. secundum quod 2. 18. Art. 9. Nullus individualis actus est indifferens. Alber. 2. dist. 40. ar.
4. Regid 2. Dist. 40. q. 2. Richar. 2. Dist. 40. ar. 2. q. 3. Dur. 2. Dist. 40. q. 1. See also Eustachius Tract. de act. H. m.
m. 2. q. 5. A. Giones humanae, sicut et, considerantur: 1. Vel secundum speciem, sicut in actu signato, sicut ad-
mirantur quidem actus humani secundum se, & ex natura sua indifferentes. 2. Vel secundum individu-
um, & velut in actu exercito. Et sic nullae humanae actiones sunt indifferentes.

Some actions, I confesse, and vndertakings in their owne
nature, and in respect of the obiect, ^a as the Schoole-men
speake, are indifferent: but cloathed with circumstances, and
individuuated by the actuall working of a particular Agent,
are not so, but necessarily become morally good or euill, to
the doer. And therefore the assertion of ^b *Catharinus* in the
Councell of Trent, to this purpose, was consonant to the
opinion of the greater part of the ^c Schoole-men: Every parti-

cular action, said he, is good or euill, neither is there to be found anyone indifferent: he meanes in the singular and actual existence; in the generall there may. Recreation is of it selfe, and in its owne nature indifferent; but drawne into existence and exercise, put in practise, and putting on circumstances, it will euer become vnto thee either sinfull, or sanctified. If rectified by such rules as I haue formerly deliuered for that purpose; it may proue comfortable, but staine with prophane company, a sensuall end, immoderate delight, no necessitie in respect of weariednesse of bodie, or tirednesse of minde, vaine expence of precious time due to holy duties, or discharge of our Calling, it may proue cursed. It is so also in the present point of visitations.

2. Although the Apostle, 1. Cor. 10. 27. in these words; *And ye be disposed to goe*] seemes to intimate, that it is not vterly and absolutely vnlawfull vpon any occasion for a Christian, especially if inuited, to visit an irreligious man; yet let none who desires to preferue peace at home in his owne bosome, presume herevpon to plunge himselfe hand ouer-head into any vnwarrantable engagements and correspondencies with worldly men; or build hence a licentious conceit of any allowance to communicate himselfe promiscuously with familiarity or content, either by way of inuitation or visitation to all commers, all company. It is a foule signe of a false heart, and a fellow, that at length will certainly fall away; to expect, entertaine, and enioy with equall patience and delight the Worlds Fauourites, and Gods Friends: to bee as open-hearted, open-handed, and open-housed to a good-fellow, as to a gracious man. Euery true-hearted *Nathanael* rightly informed, and well aduised, cannot chuse but apprehend, acknowledge and feeble a vast and vnualuable difference, betweene the sweete heavenly communion, and confident communication of heart-secrets with faithfull fruitfull Christians; and the irkesome intrusions, vexing vaine-glorious tediousnesse, and frothly conferences of carnall men. If some of Gods children therefore, at any time be disposed to take any allowance and encouragement from this place, to iquit, or

visit knowne enemies to the puritie of Religion, or power of godlinesse; let him cast his eye also vpon those cases and cautions, which may make it comfortable. They are such as these: 1. Their saluation. 2. Thine owne safety.

1. For the first, be sure to propose vnto thy selfe their spirituall good, as thine onely aime, or at least, principall end; and in the sinceritie and singlenesse of thine heart, to seeke indeed the saluation of their soules. Wee haue *Christ Iesus* himselfe a precedent in this case, Matth. 9. 10, 11, 12. Hee suffered with patience, Publicans and sinners to presse into his company, and did eate and drinke with them, vpon purpose, to heale their soules, and helpe them out of Hell. But his pure and sacred soule was endowed with an infinite impossibilitie of receiuing any touch, or tainture from those wicked Ones, with whome he conuersed; whereas, wormes and wretches that we are! if wee watch not extraordinarily, and stand stoutly vpon our guard, we are farre likelier to bee peruerterd by them, then they conuerted by vs: And therefore at such times it concernes vs much, to recollect and quicken vp all the powers of our soules, and spirituall forces, with speciall addressse and resolution to preserue and vindicate, all we can, the honour, truth, and seruants of God from all staine, disparagement and vnworthy censure. Let vs labour and looke to bring as much wisdom and courage, to confront and countermine; as the Devils Proctors, cunning and malice, to vndermine and affront the Kingdome of *Christ Iesus*, and glory of Christianitie. It is lawfull and laudable for the Physicians of the bodie, to visit sometimes such patients, as are infected with contagious diseases, to cure and recouer them: so that according to the Rules of their Art, they arme themselues with preseruatiues and counterpoysons, to preuent and repell the noysomnesse of the aire, and noxious vapours: so it may not prooue vnseasonable for spirituall Physicians, to be drawn sometimes out of a desire of doing good, into the company of those, who are wofully ouerrun with the leprolie of sin, and haue, as it were, the plague-sore of scandalous sin running vpon them; so that they bee fore-armed with

with prayer, premeditation, watchfulnesse, &c. to purifie and preserue their owne soules from spirituall infection.

2. Secondly, in case of thine owne safetie; but so, that in so doing, thy sincere heart bee not conscious vnto it selfe, of slavish distrust, false feares, preiudice of Gods prouidence, reliance vpon the arme of flesh, &c. But that it apprehend and approoue vpon good ground, and out of an holy wisdom, the present occasion, whether of invitation or visitation, as a comfortable meanes offered by Gods good hand to mitigate the malice, and mollifie the hearts of those which might doe thee a mischief. It was the saying of a wise man, that hee would rather haue a Dogge to fawne vpon him, then barke at him; and barke at him onely, then bite him. Whereby hee intimated thus much, as I conceined; that Gods children should not out of an austere, sowre vnwarrantable retirednesse, exasperate and enrage vnnecessarily the too much already alienated affections of the contrary-minded; but so farre as they may, without wound of conscience, staine of their innocencie, or imputation of spirituall cowardlinesse, obserue them with such common offices of humanitie, which may dis-inferce and keepe them, if not hearty friends, yet at least (which in these corruptest and angry times we hold a degree of happinesse) moderate and ingenuous enemies, *Isaac* may bee an instance in this second case, who for a more confident securing of himselfe, and comfortable settling of his peace, invited *Abimelech* and his followers to a Feast, *Gen.* 26. 30. To the same purpose, *Jacob* sent a present to *Esau*, *Gen.* 32. 20. and promised to visit him at *Seir*, *Gen.* 33. 14. But now at such times, and in such company, thou hadst need put on a great deal of courage and patience, wisdom and watchfulnesse; and warily decline two obuiouse errors, and dangerous extremes, furious zeale, and faint-hearted silence; of which see before, pag. 119.

3. Doe not so distaine thy worth and worthy labors, discover not such extreme weakenesse and true basenesse of minde: resemble not so neere the fearefull folly of some

ous and vaine-glorious worldlings; as to suffer the eye and excellencie of thine heavenly Spirit, to be any whit dazeled or dilled with formall affected glittering of outward glory; as to hunt with fawning terrour, after the transitory fauour of worldly greatnesse, to adore worthlesse Magnificoes, and the worlds Minions with vnderferued flattering attributions; and with ambitious affectation, to contend for their countenance and vncomfortable correspondence with them. The greatest man without vertue and grace, though neuer so gloriously enriched with humane felicities, is but as a dead car-kasse hung ouer with iewels; a very spectacle of commiseration, to euery spirituall eye; euen as that body is, which adorned with a goodly feature, and many other admirable beauties, yet wanteth eye-sight, the comfort of life; whereby it walkes in perpetuall darkenesse and desperate danger. Goodnesse, though attended with contempt and disgrace, is incomparably more amiable in the eye of an honest *Cato*; much more of an holy Christian, then all the vaine-glorious boisterous representations of any greatnesse or pompe. Memorable and remarkable to this purpose, was the magnanimitie and resolution of that holy Prophet, 2. Kings 3. 14. *As the Lord of hosts liueth, before whom I stand, Surely were it not that I regard the presence of Iehosaphat the King of Iudab, I would not looke toward thee, nor see thee.* Miserable then is the vanitie and vaine-glorious flauery of such as with great eagernesse and impotency hunt so ambitiously after high dependances, and hold it a strange happinesse to insinuate into the bosome of the worlds Fauourites; though it be by basenesse, bribery, an vniuersall obsequiousnesse, and vile accommodations. They, many times with vaunting intimation also to others, proudly applaud and please themselves for their accessse, countenance, and entertainment with Great men; as though it argued in them some rare extraordinary sufficiencie and worth: when as perhaps it is their owne flattering insinuations and intrusion; their instrumentall agencie and employment in some ill offices, lewd seruices, which brings them into such request and acceptation. But let such know,

it

it is a thousand times more comfort and true credit to be received with Christian love and armes of grace, into the heart and affections of a good man; then to be entertained with greatest bravery and worldly applause, into grace and fauour with the greatest gracelesse One vpon earth. For alas, when a man hath done all he can to please the humours of vngodly great Ones, by an vnconscionable satisfaction of their carnall desires; and to gratifie them, hath vnhappily grieved his owne conscience; he can at last, when Gods dreadfull visitation and flaming vengeance shall seize vpon him for that sinne, looke for no better reward and reply, then that cold comfort and cutting answer, which *Iudas* in the extremity of his anguish and horror receiued from the high Priests and Elders, Matth. 27. 4. That cursed man came vnto them, ready, out of the rage of his vexed conscience, to teare his traiterous heart out of his body with his owne bloody hands; and threw the thirtie pieces of siluer amongst them, and cryed out, *I haue sinned, in that I haue betrayed the innocent blood.* But what recompence doe they returne for his employment in villany, to serue their turne? Their reply is, *What is that to vs? See thou to that.* And such a man shall certainly in the day of distresse, bee inforced to take vp some rufull complaint, proportionable to *Wolfsyes* heavy groane; *Had I been as carefull to serue the God of Heauen, as my great Master on earth, He had neuer lost me in my gray haire.* And we see in the meane time, fauour is deceitfull and transitory euen in priuate men; much more in great personages: The volubility of whose nature is soone glutted; and very variable for kinds of satisfaction. A thousand experiences in all Stories and times teach vs; how irregular, and many times retrograde the reuolutions of highest fauours turne. They haue their paroxysmes and declinations, and euer at length their most certaine expiration and euerlasting period.

But on the other side, conscioussnesse of hauing held an vn-
fained fruitfull correspondence and communion with Gods
people; the onely excellent Ones, by all necest and dearest
engagements and obligations of a profitable and comfort-
able

able fellowship in the Gospel, and mutuall entercourse of godly conference, heavenly counsell, spirituall encouragements, consideration one of another, confirmation in grace, and well-grounded testification of meeting together in heaven, will incomparably more refresh the trembling heart of a dying man, than if he had beene crowned all his life long with the imperiall glory of all earthly kingdomes. And in the meane time there is nothing in this world to be admired, but the illustrious splendour of heavenly graces, shed and shining from Gods mercifull Throne, by his sanctifying Spirit, into the soules of the Saints. Neither any thing so to bee desired, no such prerogative and Paradise in this vale of teares; as a mutuall communicating of their diuine brightnesse, and the sweete ioy issuing thence, a very glimpse and earnest of euerlasting glory, to the humble hearts one of another.

4. When thou visitest others, or thy selfe inuitest them; take notice euer before hand, with as punctuall and speciall suruey, as thou canst possibly; of their humours, dispositions, carriages, opinions, and behauiours; and thereupon premeditate and prepare conuenient and seasonable matter; whereby thou maist more successfullly addresse and apply thy selfe with all meekenesse of wisdom and patient discretion, to intinate, interpose, argue, answer, reprove, reply, and so demean thy selfe in thy whole discourse, that through thy default, neither the glory of God, the honour of his Truth, the reputation of Christianitie, or thine owne conscience, receiue any indignitie, disgrace, diminution or wound. Would Christians take this counsell, hold this course; they would at such times, not so often depart with spirituall discontent, and so smitten with consciounesse afterward, of their silence, omissions, cowardlinesse, and vnprofitablenesse in company. For want of care and conscience in this point, countrey people meete many times in their Conuenticles of goodfellowship, at Ale-houses, Bake-houses, Goslippings, as they call them, &c. as at a common Mart of Tale-telling, back-byting, disgracing their neighbours,

raging

faging against Professors, sawrily and vascalonably meddling with, and miscensuring other mens matters; yea, and would you thinke it, sometimes euen highest Mysteries of State; reuiling the Ministry, especially if managed with manifestation of the Spirit, and an holy impatiency, to see the deuill domineere and reuell it in the blood, of the peoples soules without contradiction. When they come together at such times, euery one opens his packe of tales; for I haue told you heretofore, that a Tale-bearer is compared to a Pedlar, as the word in the Originall cleerely intimates, who hauing furnished himselfe, and filled his packe with variety of peddling and petty stuffes, trots vp and downe for vent from house to house, where he findes best custome and speciall entertainment: I say, at such meetings, it is their manner to open euery one his packe of false and slanderous tales; which they haue taken and scraped together by their plaine malicious surmises, litiuings, whisperings, pragmatically inquisitinesse into other mens businesses, or some odd idle Inuilligencers, whom they entertaine for that purpose; and there, out of an itching humor of talkatiuenesse and rattling, they lay abroad such rotten wares, to the empoysoning of the eares of those that heare them, the defaming of their brethren farre better then themselves, and certaine remonstrations to their owne consciences, that they are as yet the children of the deuill the father of lies and slanders, and haue of him already learned the very language of hell. Were such meetings mingled and seasoned with gracious talke; (and all our talke ought *alwayes to be with grace*, Coloss. 4. 6.) with holy conferences, and helping one another towards heauen; with planting and preserving Christian loue, and kinde affections one towards another, it were an happy thing; but while there is nothing but ribald and rotten communication, sowing many times much seed of bitterness and burning against their brethren, in the eares of one another, and a cursed sacrifice, as it were, of spitefull and slanderous tongues, offered vp vnto Satan; such miserable meetings are fitter for Pagans, then Professors of Religion; for the con-

דא תורין רבוי
This shall not goe
up and downe as a
Tale-bearer. Lk. 19.
16. Of רבוי Mer-
cari. See Pagnin.

flory of hell, then for the communion of Saints. Neither are
 higher places and great Feasts free from such froth and tran-
 scendent villanies of the tongue: Because there the most
 hold it a point of precisenesse, to make conscience of their
 conference, say to themselves, *Our lips are our owne, who is*
Lord over us? Psal. 134. labour more to furnish themselves
 before hand with complementall phrases, formes of flattery,
 flourishes of wit, varietie of iests, and other vaine glorious
 ostentations of courtly ornaments, then with any one word
 of the Word of God, world to come, or the way to heaven.
 They, I say, therefore, too often vnworthily dishonour such
 meetings with much vnnoble deportment in their discourse.
 Besides other deformities and indignities, how seldome shall
 we finde great Tables and solempne Feasts, without that cur-
 sed *Musicke* mentioned, Lament. 3. 63? But oh, how infi-
 nitely vnworthy is it a man of honour and worth, to suffer
 with patience, any roguish Fiddler, scurrill Jester, or: *figura-*
tically sonne of Belial, to fall soule vpon those most abominable
 Nobles vpon earth, Psal. 16. 3! Of whom, and the time is at
 hand, euen the proudest of them all, repenting and groning
 for anguish of spirit, will say, nay with hideous yellings
 roare out: *These were they whom we had sometimes in derision,*
and a Proverbe of reproch. We fooles recounted their life mad-
nesse, and their end to bee without honour: but how are they now
numbred amongst the children of God, and their lot is among the
Saints? Therefore haue we erred from the way of Truth, &c.
 Where is now the brauery and pompe of our high places?
 the earthly Paradise of our dearest pleasures? the Rose buds,
 with which we crowned our selues in the spring of our youth?
 They are all withered, vanished, and come to nothing; they
 are passed away like a shadow, as the remembrance of a
 guest that tarricth but a day; nay, as a Poet that hasteth by.

Thus much also of Visitations. Now, in visiting of non

III. Concerning naturall actions, as meate, drinke,
 sleepe, &c. I shall not say much. For were it not, that through
 the curse of nature, we wofully besot euen common sence,
 and infatuate our reason with sensuality and wilfull blind-
 nesse;

nesse; euery man might bee a rule vnto himselfe, for temperance, and moderation this way. Hence that prouerbe hath its probability, *Euery man is either a foole or a Physician*. Either he hath learnt by manifold experience, and obseruation of the state, exigency and ability of his owne body; what seasons and proportions of such naturall helpes may be fittest for his temperament and constitution; or else he is most vnworthy of that noble thing, an vnderstanding soule, which hee beares in his bosome.

For the first, Gluttony, fulnesse of bread, one of Sodoms sins; which as the Scholemen say out of ^a *Gregory*, consists in these fiue points: 1. In an ouer-burdening of nature with new matter, and more meate, before the perfection and period of concoction haue raised a kindly appetite. 2. In a curious hunting after costlinesse, variety and daintinesse of fare. 3. In a luxurious affectation of too much Art, and exactnesse in dressing and preparing it. 4. In excesse and immoderation in respect of the quantity. 5. In a sensuall fury of the appetite after good cheere. I say, this vnmanly monster and Tyrant of the belly, as *Chrysostome* calls it, doth at this day raigne as generally, and cry as loud, as any sinne I can vpon the suddaine remember so little contradicted. (And yet there are many foule and scarlet abominations, contempt of godlinesse, vnworthy comming to the Sacrament, vsury, idlenesse, many hatefull baies and entisements to lust; as nakednesse of breasts and wrists, abhorred filch! painted ^b faces, false haire, monstrous fashions, &c. which are not taken to heart in any proportion to their execrablenesse; against which,

Ezech. 16. 49.
 Sciendum preterea est; quia quinque nos modis gula vitium tentat: Aliquando namque indigentia tempora praeuenit: aliquando vero tempus non praeuenit: sed cibos lautiores querit: aliquando, quae sumenda sunt preparari accuratius expetit: aliquando autem, & qualitate ciborum, & tempore congruit: sed in ipsa quantitate iumendi mensuram moderatam refectiois excedit: Nonnunquam vero, & abiecius est quod desiderat: & tamen ipso est immensi desiderij deterius peccat.

Præpropter, laurè, nimis ardentè, studiòse. ^b Quid facit in facie Christianæ purpurillus, & cerussa? Quorum alterum ruborem genarum, labiorumque mentitur; alterum candorem oris, & colli, ignis inueniunt fomenta libidinum, impudica mentis indicia. Quomodo flere potest pro peccatis suis, quæ lacrymis cutem nudat, & sulcos ducit in facie? Quæ fiducia erigit ad cælum vultus, quos Conditor non agnoscit? Hieron. ad *Furiam de statu viduali*. Epist. 24. q. 3. Tract. 7. Fol. 59. Audax conatu & sacrilego contemptu crines tuos inficis, malo presagio futurorum, capillos iam tibi flammeos auspicias. Non metuis oro quæ talis es, ne cum resurrectionis dies venerit, Artifex tuus te non recognoscat, & ad sua præmia & promissa venientem, remoneat & excludat: iucrepans vigore censoris & Iudicis dicat: Opus hoc meum non est, nec imago hæc nostra est: eutem falso medicamine poluisti, erinem adultero colore maculasti, expugnata est mendacio facies, figura corrupta est, vultus alienus est. Deum videre non poteris, quando oculi tibi non sunt, quos Deus fecit, sed quos Diabolus infecit. *Cyprian. De Dissip. & Habitu. Virginitatis*.

Pulpits are too silent, and the times digest without any great remorse and reclamation.)

We lift vp our voices lowd against drunkenesse, and it is high time; for it growes towards an high tide, and threatens, without timely and resolute opposition, a lamentable inundation to the whole Kingdome. Whereas his fellow foule fiend, gluttonous reuelling, eates vp Gods creatures with abominable excesse, farre more vnobseruedly and vncensured; and yet it is a worke of darkenesse, and damnes as well as drunkenesse. Rom. 13. 13. Gal. 5. 21. nay, and that more dangerously, because more insensibly. To preserue thee faire and free, not onely from wallowing in this beastly sinne, which is proper to *Belials*, but euen from any touch and all appearance of it, take notice; Nay, to fire the most rauinous sensualist out of this swinish filth, let him also consider;

1. First, That euen that sinfull superfluity, by which hee slayeth his owne body (*For by surfeiting, saith the Wise man, haue many perished*) might very comfortably reuiue the hungry faintings, and sustaine the languishing life of many made of the same mould, and farre better then himselfe. So that, vpon the matter, there is, as it were a double murder. How then are such good creatures of God sanctified by Word and prayer, 1. Tim. 4. 5. to such luxurious Fratricides, vnmercifully mindlesse of *Iosephs* afflictions? or how doe they eate to the glory of God? 1. Cor. 10. 31.

2. Whereas thou mightest enioy an actiue, able, healthfull, and lightsome body; which is an happinesse to be prized *aboue gold, riches, infinite wealth*; By thine intemperancy this way, thou fillest it with crudities, rheumes, obstructions, distillations, and many wofull distempers. *The*

*Vnus gulosus
expendit in pisci-
bus, vnde viginti
pauperes satis ha-
berent de pane.
In quo fratres
suos de portione
sua defraudat.
Noli putare gra-
tuitum quod im-
pendis; vellis, no-
lis, Debitor es.
Bern.*

*Socrates is said, by
sobriety to haue had
always a strong
body; and to haue
lived euer in health.*

Nay, it is further reported of him, that by good order of diet, he escaped the plague at Athens neuer annoyding the City, nor the company of the infected: whereas the greater part of the City was consumed. Hauens of health ch. 243. Galen reporteth of himselfe lib. 5. cap. 1. De san. tuend. That after 28. yeeres of age, (and he liued as Siphontinus writeth, 140 yeeres, and died onely through feeblenesse of nature.) he was neuer grieved with any sickness, except the grudge of a Fever of one day. Now his rules were these. 1. Neuer to eate and drinke his fill: 2. Neuer to eate any raw thing: 3. To haue alwayes some sweete sauer about him. The preseruatiō of health is, to rise from the Table with an appetite. Hypocra. Epid. Sect. 4 Aph. 20. Tenuis mensa sanitatis mater. Chrysost. Hom. 55. ad pop. Antioch. Pedum dolores, & capitis grauedines, & vertigines, & manuum cruciatus, & tremores, & remissiones, & arquatus, & longa febres, & alia his multa plura non ex indigentia, parcedque victu, sed ex erapula, & satietate nasci solent, C. 27. 1. 1. ibid.

paines of watching, and choller, and pangs of the belly, are with an insatiable man, saith the Wise man. Many a one complaines of his head, for sending downe so much rheume, the mother of all maladies. But the head might well answere as one saies wittily, *Define fundere & ego definam fluere: Bee thou sober in pouring downe, and I will bee sparing in dropping downe.* Doe not thou distemper with excesse, and I will distill lesse. The stomacke surcharged aboue the sphere of its actiuitie, as they say, and power of naturall heate, by immoderate cramming or heaping vpon it more meate, before the former bee concocted; like a fire beginning to burne, loaden with greene wood, engenders many smoaky clouds, as it were, of raw superfluous fumes; which ascending into the braine, and resolved by the coldnesse thereof, as vapours in the middle region of the aire, raine downe into the body abundance of rheume, the source of all sicknesses, distempers and diseases; gowts, dropies, aches, consumptions, palsies, and other innumerable maladies. As therefore thou wouldest not with a dram of swinish & pleasures purchase a pound of exquisite paine, rise still from the table with an appetite.

3. Continuance of life, is a deare indulgence from God, and to be highly prized; both of the vnregenerate, that hee may yet repent and make his peace with God, before the pit of destruction hath shut her mouth irrecoverably vpon him; and also of the Christian, that hee may doe more nobly yet, make his election yet surer, with fuller conquest trample vpon his bosome lust, and body of death; grow into a neerer fellowship and communion with his God; and looke backe vpon as much time as he can possibly get, spent sincerely in his seruice, before he looke his Captaine *Christ Iesus* in the face; who hath so dearely bought him, and will so gloriously crowne him. Now this foule excesse and fulnesse of feeding robs vs of this Iewel before our time, and shorteneth yet more our already short spanne of liuing in the world. *He that disceith himselfe, prolongeth his life,* saith the Wise man. Therefore it followes by a consequence of contrariety; he that is greedy

Voluptas quidem ad guttur usque peruenit, & linguam: remota namq; mensa, vel vorato cibo, similis est illi, qui non gustauit, imò longè peior, onera inde ferens, & capitis grauedinem & somnum morti similem: sequentè autem & in somniam ex crapulâ & spiritus præclusionem, & eruditionem. *Jud.*

vpon meates, puts a knife vnto his throate. Whereupon, saith one, many by ouermuch eating, and continuall feasts, stifle Nature, and choake vp themselves; which had they fed courselly, or like Gally-slaues been tied to an oare, might haue happily prolonged many faire yeeres. And a noble learned Knight inquiring the cause of our short-liuednesse in these last times, in respect of former, renders such reasons as these :

1. The tender bringing vp of children, first fed and nourished with the milke of a strange Dug; an vnnaturall curiositie hauing taught all women (but the Begger) to find out Nurses, which necessitie onely ought to commend vnto them.

2. The hasty marriages in tender yeeres, wherein Nature being but yet greene and growing, we rent from her and replant her branches, while her selfe hath not yet any roote sufficient to maintaine her owne top: and such halfe ripe seedes (for the most part) in their growing vp, wither in the bud, and waxe old euen in their infancy.

3. But aboue all things, the exceeding luxuriousnesse of this gluttonous age, wherein wee presse Nature with ouer waigh-ty burdens, and finding her strength defectiue, wee take the worke out of her hands, and commit it to the artificiall helpe of Sacke, Tobacco, strong Waters, hot Spices, prouoking Sawces, &c. As thou wouldest then not abridge thy daies, and be guilty of thine owne vntimely death, doe not gorman-dize.

4. Neuer any man giuen to his belly, did nobly in any kind, or euer performed any great worke; but ordinarily prooues a swinish idle vnprofitable burden of the earth; and hath his soule onely, as they say, * for salt to keepe his body from putrefaction. The excellency and actiuity of the soule is quite damp't, and viterly disabled from all deepe and diuiner contemplations, from all noble atchiuements and im-ploiments of waight, by the burthensome fulnesse and * dul-nesse of a gluttonous body. Wee can neuer looke for great matters from that man, which better relisbeth sweet sawces,

*Habet animam
pro sale. His soule
is but as salt accor-
ding to the proverbe
so keepe his body
from stinking about
gronad.

*Nihilò fient af-
fais melioris ani-
mi, talium mensa-
rum delicias fedant.

es. Chrysost. Hom. 33. ad pop. Antioch.

then

then the sweetnesse of doing vertuously; and hath a better palate then braine. All the greateſt perſonages of the world, and thoſe that haue excelled any way, either in managing affaires of Kingdomes, warlike exploites, heauenly, naturall, morall, or manuall ſkill, &c. haue been ſober. Euen amongſt the very Heathens, as *Cyrus*, *Cesar*, the Romane *Curi* and *Fabritij*, more ennobled and renowned for their frugality, then famous victories. But now on the contrary, the moſt execrable monſters for villany, cruelty, luxury, vnnaturall impuritie, that euer liued, haue been gluttons, as the ^b Sodomites, ^c *Caligula*, &c. As therefore thou wouldeſt not drowne, and dull the powers of thy ſoule in the ſottiſhneſſe of ſuch dung-hill exceſſe: but haue them at command for the ready exerciſe and improuement of their beſt abilities, at time of need, and for a comfortable diſcharge of both thy Callings; eate moderately. *Sound ſleepe commeth of moderate eating*, ſaith the Wiſe man, *he riſeth early, and his wits are with him*; to wit, able, actiue and ſtrong for any vndertaking. For as the ſoule ought not with carking thoughtfullneſſe, falſe feares, vnnecellarie deiection, to afflict and waſte the body: ſo neither ought the body by any ſenſuall indulgence and intemperancy, to weaken and emasculate the ſoule: but both body and ſoule ſhould ſerue one another in ſobriety and moderation; that the whole man may be more ſufficiently and chearefully ſeruiſeable to him that created both body and ſoule for that purpoſe.

5. The very Heathens by the light of reaſon, did abominate with much morall indignation, the ſuperfluous vanity and curioſities of this ſwinith ſinne. A Bull, ſaith ^d *Seneca*, will be fild with a paſture of a few Acres: one Forreſt will ſuffice many Elephants. But ſcarce the Aire with all her Fowle, the Sea with all her Fiſh, the Earth with all her Rootes and riches, will ſatiſfie the inſatiable Gut of a gluttonous Epicure. And therefore, ſaith he, *we may well ranke and reckon*

^b Ezech. 16. 49.

^c Luxus fuit portentoſi; vt qui etiam panes deauratos habuerit. *Sueton.*

^d Taurus pauciſſimorum iugerum paſcuſ impletur: vna ſylua Elephantis pluribus ſufficit; homo & terra paſcitur & mari. Quæſitiſſimæ dapes non gaſtu, ſed difficultatibus æſtimantur.

cur miracula auium, longinqui maris piſces, alieni temporis poma, æſtiuæ nives, Hibernæ roſæ. Homines itaque ventri obediētes, animalium loco numeremus, non hominum quosdam verò ne animalium quidem, ſed mortuorum.

men giuen to the belly, amongst bruite beasts, not reasonable creatures, nay, some of them not so much as amongst liuing creatures, but rather loathsome dead carrions.

Ebrietas enim
quasi infemi pu-
tus. De temp.
Sermon, 231.

Μὴ οὐρανίζεσθαι
ἐν αἵματι καὶ τέρψι,
Rom 12.2.

Now in a second place, concerning excesse in drinke: It is not possible, that any who hath giuen his name to the purity and power of godlinesse would plunge himselfe into the hateful and abhorred dungeon of drunkennesse, which *Anstin* compares to the pit of Hell. In steed therefore of pursuing this foule Fiend, the proper familiar of the sonnes of *Belial*, I will spend a word or two about Healthing; to which, perhaps, at sometimes, in some company, thou art tempted with much scornfull importunity; but after troubled in cold blood for hauing so conformed to the fashion of the World. And lest opposition to this exorbitant humour of the times, should bee charged with too much precisenesse and noueltie; I will onely at this time in this point, acquaint you with the iudgement, zeale and noble indignation of the ancient Doctors, both of the East and West Churches against it.

Many foule finnes are there in these last and worst dayes, which elder times were exceedingly angry with, and all sacred learning abominates, and yet I know not how, are so transformed, and incorporated into the affections and approbation of the present times, that they rather goe in the esteeme of the most, for honest recreations, Gentlemen like sports, tolerable trades, trifles not to bee taken notice of; Prodigious impudencie! then for workes of darkenesse, and Satans seruices, as they are indeed. Such as Stage-playes, mixt dancing, dicing, officious lyes, painting of faces, false haire, vsury, healthing, &c. these and the like, are at this day so painted ouer with sensuall dawbing, and fireines of wit; so preualent in mens affections, so impatient of contradiction, so raging against any talke of reformation, and sheltered vnder the wings of good fellowship; that the Minister which meddles with them, shall twenty to one, be *ipso facto* a ranke Puritane. Against the rest I haue vpon other occasions discharged the Ordinance of Antiquity: Heare at this time what the Fathers say against Healthing.

Ambrose

Ambrose powers out himselfe in a mighty torrent of sacred eloquence, with much power and holy indignation against the *Healthers* of his time; as you may see in diuers Chapters of his booke *de Helia, & iniunio*: his 13. Chapter is intituled, *De Potu ad equales calices*; Of drinking Healths. In the 18. Chapter he brings them in thus, in their swaggering humour: *Let vs drinke, say they, to the health of the Emperour, and whosoever pledgeth not his health, let him be obnoxious and guiltie in point of deuotion.* Highest prophanenesse! Hatefull impietie! Shall an honest sober man, and faithfull subiect, who loues the King dearlier then his owne hearts blood, and would willingly both out of courage and conscience, powre it out if need required, for the preservation of his person; besides Prayer for him in the House of God, and in his family makes conscience also of soliciting the Throne of Grace ordinarily twice or thrise a day in priuate, with heartinesse and feruency for chiefest and choicest blessings vpon his soule, body, gouernement, posteritie, &c. and if any inconuenient and discontented thought offer it selfe, repells it as a diabolicall temptation? I say: Shall such an one, onely because he dares not giue his name by reuelling, to that cursed catalogue of carnall condemned workes, Gal. 5. 21. 1. Pet. 4. 3. nor conform to the exorbitant riotous humours of the time, lest he wound his conscience, and weaken his power to pray for him, bee questioned about his good intentions, and well-wishing to the King? And shall a swaggering Gallant empty many times of all reall worth, and truly noble parts; onely audacious enough to expose the crowned Maiesty of our earthly gods to cheapenesse and contempt, by an vnhalloved tossing the venerable name of Soueraignty amongst his Cups; and in stead of praying, to which he is of a meere stranger, and holds it Puritanicall, prouokes daily and houteley, and pulls downe, all hee can, Gods fierce wrath both vpon King and Kingdome, by his *swearing, drinking, lying, whoring, &c.* Hol. 4. 1, 2. I say; shall hee bee the Emperours onely friend? Whereupon the good Father immediately after, ironically abominates such Bedlam folly; *Opie deuotionis obsequium!*

Bibamus, inquit, pro salute Imperatorum, & qui non biberit, scilicet reus in deuotione. Videtur enim non amare Imperatorem; qui pro eius salute non biberit.

quium! saith he; A sweete peece of pious deuotion sure! Paul teacheth vs another lesson, 1. Tim. 2. 12. That wee should pray for the health and saluation of Kings. And therefore it was a wise speech of a great man; *By your leaue, I will pray for the Kings health, and drinke for mine owne.*

Hom. 14. in Ebri-
y & luxum.

o Procedente au-
tem potatione,
prodit in medium
Adolescens non-
dum ebrius, Phia-
lam vini refrigera-
ti humeris feruens.
Is submoto illo-
rum pincerna,
in medio astans
per obliquas fissu-
las æquam conui-
uis distribuit ebri-
etatem Nouum
genus hoc mensu-
ræ, ubi nullus est
mensuræ modus,
ut per poculorum
æqualitatem, inter
eos nulla sit inui-
dia, nec alius ali-
um bibendo cir-
cumueniat, aut
defraudet.

* In totis supri-
tatis diuicias tuo
mi dlu. Kuyr tō to
tū amatei; tō
mē dū, &c.

* De tempore,
serm. 231 and 232.

* Ve in conuiujs
suis irrideant eos,
qui minus bibere
possunt; & per
inimicam amicitia-
am adiurare ho-
mines non eru-
bescent, ut potum

amplius accipiant, quam oportet. ^d Frequenter etiam vsque ad vomitum ingurgitare se non erubescunt; & ad mensuras sine mensura bibere. Maiora procula prouidentur. Circa bibendi lege contenditur. Qui poterit vincere, laudem meretur ex crimine. ^e Ad extremum, tu eum noli adiurare, noli cogere; sed in potestate illius di nitte, ut quantum sibi placuerit, bibat; & si se inebriare voluerit, vel solus pereat, & non ambo pereatis. ^f Ergo fratres charissimi, dum hæc suggero, me absoluo apud Deum. Quicumque me audite contempserit, & ad bibendum pronus fuerit; & pro se, & pro illis in die Iudicii reuerit Et quia quod peius est, aliqui etiam Clerici, qui hoc deberent prohibere, ipsi cogunt bibere aliquos plus quam expedit. Admodum incipiant, & seipsos corrigere, & alios castigare, &c.

Great ^a Basil also paints them out, and the fashion of his times, in his Sermon of Drunkennesse to this sence: ^b *Then growing to the heat, and height of their bouzing and banqueting, there comes me out a young man, not yet drunke, and brings vpon his shoulders a vessell of cooled Wine; and he, the drawer with-drawne, standing in the midst, doth deriue and conuey through severall crooked pipes, to all the good-fellow guests, equall measure of drinke, and matter of drunkennesse. This is a new kinde of measure, saith he, where there is no measure of their measure; that by equalitie of their cups, there be no grumbling amongst them, nor one deceiue or circumuent another in drinking.*

Learned ^a Austin in his Sermons of auoiding drunkennes, pursues this luxurious vanitie and swaggering excesse in many zealous passages: amongst the rest, mee thinkes these should moue.

It is now come to this, *That at their feasts and banquetings, they laugh at those which can drinke lesse; ad blush not to adiuere men by unfriendly friendship, that they would take more drinke then is meete.*

^d *They blush not to swill oftentimes euen untill they vomit, and to drinke by measure without measure. Greater cups are provided. They contend by a certaine law of drinking; and hee that can ouercome, gets praise by his horrible sinne.*

^e *Doe not adiuere, doe not vrge thy friend to drinke, but leane him to himselfe to drinke as much as he please; and if hee will needes be drunke, let him alone perish, and be not both damned.*

^f *Beloued brethren, while I tell you these things, I free mine*

owne soule before God. Whosoever disdaines to heare mee, and continnes still in his humour of drinking; or to aduise and urge others at their feasts, shall be full dearely answerable both for himselfe and them at the day of Iudgement. And because, which is worse, even some men of the Church also, which ought to forbid it, even they urge others to drinke more then is expedient; let them henceforward begin to amend themselves and reprove others, &c.

^a Above all, let mee intreate this at your hands, nay, I aduise you by the dreadfull Day of Iudgement that as often as you mutually innite one another, you would abominate and abandon from your banquets, as the very poyson of the denil, that filthy custome, by which men are woont either willingly or enforcedly to drinke by great measure without measure, &c.

But those passages which are more punctuall to my purpose, are to bee found in the second Sermon: wherein hee meetes with those ordinarie excuses, which they who are conquered, and conforme to the company and times, are woont to pretend.

But they are woont to say, saith hee, ^b Some great personage prest mee vnto it, and urged me to drinke more, and it was at the Kings banquet, I could doe no other.

Anst in answers, Well, saith he, ⁱ If it come to this, that there it be said vnto thee; Either drinke, or die; it were better thy sober body were slaine, then thy soule be damned for drunkenesse.

Secondly, saith hee; ^k This is but a frivolous and false pretence for Kings and great men, because by the mercies of God, they are Christians, and wise, and sober, and feare God with all their heart; if they see, that out of conscience thou stands out resolutely against that drunken custome; although they seeme to be angry with thee for an houre, or so; yet after, they will haue thee in great admiration, saying: What adoe we had with him? And with what threats and terrorours, did we fright him, and yet

^a Et illud ante omnia rogo, & per tremendam diem Iudicii vos aduero, vt quotiescumque vobis innicem conuiuia exhibetis illam scdam consuetudinem perquam grandi mensura sine mensura, &c.

^b Persona potens me coegit, vt amplius bibam; & in conuiuio Regis non potui aliud facere.

ⁱ Etiam si ad hoc veniretur; vt ibi diceretur, Aut bibas; aut morieris; melius erat, vt caro tua sobria occideretur, quam per ebrietatem anima moreretur.

^k Sed excusatio ista falso obijciatur. Ipsi enim Reges, & quicunque sunt alij potentes, quia Deo propitii, & Christiani

sunt, & prudentes, & sobrij, & toto corde Deū timentes; si te viderint definisse, vt ei non acquiescas pro timore Dei inebriari; si tibi sub hora videantur irasci; postea vero te in grandi admiratione suscipiunt, dicentes, Quantum cum illo egimus! Quantis eum minis, & terroribus fatigauimus! Et tamen nunquam eum à sobrietate separare posuimus. Nam & Deus, qui te videt, per eius amorem inebriari non velle, ipse tibi gratiam etiam illorum dabit, qui te, vt amplius biberes videbantur hortari & cogere.

could

could not possibly separate him from sobriety. For that God which sees, that for thy love to him, thou wouldst not conform to their drunken fashion, will give thee favour even in their eyes, who seemed to perswade and presse thee to drinke more.

Take notice by the way, lest any causelessly please himselfe in any of the fore-cited passages; because hee vseth not to Health, vntill he be starke drunke: that not onely those are to be esteemed drunkards, say Diuines, who depriue themselves of reason and become brutish; but also they who addict themselves to drinking, and powre in excesssiuely, though their braine will beare it without any great alteration. And a dreadfull woe dogs them at the heeles, as well as the grosse drunkard. Isa. 5. 22. See also 1. Pet. 4. 3.

Austin forbids both: *Let no man be drunke, saith he, let no man at any feast presse another to drinke more then is fit.*

Ierome also iumps with the former Fathers against this noble vanitie.^m It is an occasion, saith he, of accusation; as if he should say, a meane to insnare a man in a suspition of disloyalty, Not to drink again and againe when the King is named.

But not ouely the Fathers by diuiner illumination; but the very Heathens also by naturall light condemned this custome. In that most magnificent Feast of that mighty Prince *Ahasuerus*, there was a Royall charge and command from the King himselfe, that none should be enforced to drink, but euery noe left to his owne liberty, *And the drinking was*, saith the Text, *according to the Law, none did compell: for the King had appointed to all the officers of his house, they should do according to euery mans pleasure.* Ester 1. 8.

Nay, the very Popish Doctors, who in other cases allow some foule sinnes, which honest Heathens did abominate, euen they dispute against this sinne.

Lessius de iustitia & iure, in his Question, *Utrum sit peccatum pronocare ad equales calices, & an fas sit respondere? Whether it bee a sinne to begin an health, and whether it be lawfull to pledge it?* Besides other proofes and authorities: *It is*

^m *Aduersatur rati-*

oni. Nam regula bibendi statuitur, non ratio, non necessitas naturæ, non bona valetudo, non animi vigor, aut sensuum alacritas; sed tota ventris, viscerum & venarum capacitas.

against

against reason, saith he: for neither reason, nor necessitie of nature, nor good health, nor the vigor of the minde, nor the acutic of the senses, is made the rule of drinking; but another mans belly, nay, the whole capacity of his belly, bowels, veines. Thou maist fitlier terme these, as great Basil calls them, bottles, barrells, very pipes, or rather sinckes, then men; fellows fit onely for the office of Hog-heads, to receiue a great deale of wine, or rather to conuey it thorow their body, as thorow a sincke; and so wickedly waste it. And it is a wonder, saith he, they do not in like manner make matches, and trie masteries also in eating, sleeping, &c.

Lastly, It is ^a contrary to distributive Justice, saith the Cilian: Euen the ^b Poet gybes at it: ^c Cartwright, in the perusall of his conscience, and publication of his repentance to the whole world, cries out: *It wounds me to thinke of my blasphemous oathes, uttered in Passion and destemper: my disobedience to my Parents, my excessse, my drinking of Heales, &c.*

Now in a third place, concerning sleepe, I haue little to say: no constant rules of and certaine measure can possibly be prescribed: Because it is much diuersified, and necessarily receiues great variation by health and sicknesse; by age; by time of the yeere; by emptinesse, or fulnesse of the body; by variety of naturall constitutions: onely let mee counsell Christians, who onely make conscience of expence of time, and are sensible of its preciousnesse expressed before, to take notice, that they may surfet and sinne in sleeping: as well as in eating and drinking. That it ought only, as other of Gods good creatures, to serue the strengthening and refreshing of our bodies; not to satisfie ease, sloth, and a sluggish humour: and therefore to beware, and diligently to watch, lest that great deuourer and waster of time, rob and bereaue them of the very marrow and fat of time; the flower, and firstfruits, as it were, of the day, I meane, many precious and golden houres in the morning; freshest, and fittest to

Vires, vel lagenas, (vt eos vocat Basilus) rectius hos dixerts, aut certe tubos, vel potius cloacas, quam homines; solum ad hoc idoneos, vel plurimum vini, tanquam lagenae capiant; vel per corpus tanquam per tubum, aut cloacam transfundant & perdant. Et mirum, non simili modo, institui certamina comedendi, dormiendi, &c.

^a Iustitiae distributivae contraria sunt, superbia, voluntas tyrannis invidia, iniuria, & quatuor proportio Arithmetica, quae personis adhibetur: ut cum in conviviis illiberioribus ad aequales haustus imbecilles perinde ac robusti videntur, &c. *Wesendacur in Pandectas Iuris civilis Lib 1 Tit 1. Num. 11.*

^b Vna salus sanis nullam portare salutem: Non est in uero vera salut. *Idem.*

^c In a Booke, intitled, The Life, Confession, and hearty repentance of Thomas Cartwright, Gentleman.

Indecens est
Christiano, si ra-
dius Solis cum in-
ueniat in lecto :
posset enim dice-
re Sol, si potesta-
tem loquendi ha-
beret : Amplius
laboravi heri, quā
tu : & ramen cum
iam surrexerim,
tu adhuc dormis.

conuerse most fruitfully with God, to examine our spirituall state, to offer vp an acceptatble sacrifice of Prayers and Prai-
ses, to buckle fast vnto vsthe Christian Armour, and to pre-
pare with resolution and life, to hold a sweet and blessed
communion with his holy Maiestie all the day after. And
let them often remember when they see the Sunne vp before
them, that saying of *Austin: It is an uncomely thing for a Chri-
stian to haue the Sun-beame finde him in bed: and if the Sunne
could speake, saith hee, it might say, I haue laboured more
then thou, yesterday; and yet I am risen, and thou art still at
rest.*

For conclusion, let me aduise and forewarne with as great
earnestnesse and heartinesse as I can possibly, all Gods Chil-
dren, that as they tender and preferre infinitely a pure heart,
and heauenly minde, that vnualueable Iewel of a peaceable
conscience, and that sweetest life, walking with their God,
before a world of gold; they would watch ouer themselues
very extraordinarily, and with singular care and heedful-
nesse, in the vse and enioyment of things lawfull in their
owne nature; yet by our corruption, capable of inordinate-
nesse and excesse, such as are meate, drinke, sleepe, apparell,
marriage, visitations, recreations, &c. For moe, saith a wor-
thy Diuine, *perish with preposterous following of lawfull things,
then by unlawfull courses.* Soft sands swallow moe ships, then
hard rockes split asunder. Howsoeuer, sure I am, Christians
are in more danger of being spirituallly vndone by a slye insi-
nuation and ensnarement of licentiousnesse and immodera-
tion in such lawfull things; then by the grosse assault of foule
sinnes, and temptations to doe notoriously. For,

I. A sanctified heart will generously rise, and resist with
resolution against the inuasion and grieflinesse of any worke
of darkenesse; which by its enormity wastes the conscience;
as adultery, murther, swearing, prophaning of the Lords
Day, vsury, bribery, speculatiue wantonnesse, idlenesse, &c.
which yet may too often be insensibly seized vpon, and sur-
prized by an excessiue sinfull delight, in things vsinfull in
themselues; yet empoysoned vnto vs, by the venome of our
owne

owne ouer-eager vnmortified affections, and that without any great remorse or reclamation.

2. Wee finde too often by wofull experience, that some who hauing giuen their names to Religion at first, with great forwardnesse and heate; yet afterward not so much foild by grosse relapse into notorious sinnes; as surfeting with licentious excesse, in the abuse of lawfull things, and drinking too deepe of worldly pleasures, vnder a colour of Christian liberty and conuenient recreations, fall fearefully into a dead sleepe of carnall security, and cursed forgetting of God, at least, for a time, vntill they be reuiued and quickned by the inquisitiue hand of some piercing Ministry, the smart of some outward heauy crosse, or wrath of God vpon their consciences; if they fall not quite away.

3. Things not sinfull in their right vse, and offering themselves with vn suspected representation of harmelesse and allowance, without extraordinary watchfulnesse and heed, doe more easily lime our earthly rauchous affections; farre sooner ensnare and deceiue; insensibly draw and drowne vs in many scandalous excesses and estrangements from God, before we be aware.

Thus much also of naturall actions.

III. Now concerning ciuill affaires, and dealings in the world: That thou mayest settle and keepe thine heart and hands in an holy temper, and vntainted; without wound, wrong-doing, or any vncomfortable entanglement: I

1. Euer in all their bargaines, contracts, couenants, dealings, negotiations, mutuall entercourse of any kinde of commerce with others represent seriously and solemnely to the eye of thy best iudgement and deepest consideration, that royall Principle, *Doe as thou wouldest bee done by.* In a fellow-feeling reall conceit, put thy selfe into the place, and impartially put on the person of the party with whom thou art to deale. Weigh well all the circumstances, conditions, couenants, inconueniences, consequents, and passages of the whole businesse; and then returning to thy selfe, deale out, and proportion vnto him, that measure in euery particular, which

which thou wouldest bee willing, vpon good ground and sound reason, to receiue at the hands of another, if thou wert in his case. This is the summe of the Law and the Prophets, for seruing our brethren in loue, prest vpon vs by the *Lord Iesus* himselfe. *Mat. 7. 12. All things whatsoeuer yee would that men should doe to you, doe yee euens so to them.* Which, if it were as effectually and feelingly taken to heart, and practised, as it is ordinarily talked of and pretended; it would not onely cut off, and preuent all cruelties, oppressions, grinding the faces of the poore, all coozening, vndermining, ouer-reaching, defrauding, defaming, &c. but also stirre vp and quicken our affections, with a compassionate liuely touch, to a mutuall exercise and exchange of all offices of humanity, kindnesse, and loue in all kinds.

But that you may vnderstand this rule a right; conceiue, that when wee counsell men to doe vnto others, as they would bee dealt with themselues; It is not to bee vnderstood, of any irregular, passionate, exorbitant will: but that which is grouded vpon right reason, guided by a rectified conscience, ordered and illightened by grace and Gods Truth.

And I the rather refresh your memories with the true apprehension of this point, that you may cleerely see the rottennesse and vanity of the Vsurers cunning cauill, but of cruell consequence.

Ob. I deale, saith the Vsurer, as I would be dealt with, and doe as I would bee done by: and therefore all that while I hope I doe no wrong: I would willingly pay tenné in the hundreth, if I had neede, and then why may I not take so?

To which, I answer: *1.* That Royall Rule, *Doe as thou wouldest bee done by,* must be vnderstood and expounded, as I intimated before, according to the grounds of a good conscience, dictates of right reason, and directions of a iust and rectified will; not out of the mists and miseries of a depraved and exorbitant iudgement. Otherwise, *Abimelech, Saul,* and other of that desperate

desperate ranke and resolution, might conclude, that it were lawfull for them to kill other men, because they were willing to be killed themselves. See Iudg. 9. 54. 1. Sam. 31. 4. for they might say, they did but as they would be done by. It would also follow very absurdly; the Magistrate being in the malefactors case, would gladly be pardoned, therefore he must pardon the malefactor: Some sonne of *Belial* would be content villanously to prostitute his wife whom he cares not for himselfe, to others; therefore hee may abuse another mans wife whom he loues better. These, and the like abominable and absurd consequents, demonstrate the vanitie of the *Vsurers* inference, and that *Christs* rule is not so generall, but restrainable to that will, which is orderly and honestly guided by the light of Nature and Gods Law.

2. We must then haue recourse to this generall Fountaine of the second Table, and fetch light and direction thence; when we haue no expresse and speciall word in Gods Booke; but the Scriptures haue cleerely and directly determined and resolved the point of *Vsury*.

3. If the *Vsurer* were in the borrowers case, hee would not willingly, as hee pretends, giue tenne in the hundred. I meane, with an absolute and free will, but of force and constraint, because without paying after that rate, hee could not haue it. If a man would borrow vpon *Vsury*, to buy land, ingrosse, forestall, or compasse some vnlawfull matter; that were a corrupt will, and no rule: But if his desire so to borrow were iust and lawfull, as in some cases it may be, then it is no entire will, but mixed and forced by some necessitie, for the auoyding of a greater euill; and therefore denied in the eye both of law and reason, to be any will at all. He that would borrow, should haue neede to borrow, for a needlesse desire is vnlawfull; and an ingenuous man who hath neede to borrow, would not willingly borrow but for neede, much lesse would he pay *Vsurie*. Therefore the will of the borrower, in this case, is either corrupt, or no will at all, and so consequently without the compasse of *Christs* rule.

The will of the borrower in this case, is like the will of an

honest Trauailer, in giuing his purse to an arrant thiefe; for feare hee should loose both purse and life. Is such a man willing, thinke you, to loose his mony? Or like the will of a man, whose house being on fire, plucks downe part thereof to saue the rest; willingly indeede as the case stands with him, yet not simply, but vpon necessity. So the borrowers will is not free, but forced; and so a will against will.

2. With an infinite disdain, and resolute contempt abhorre to get so much as one farthing all the dayes of thy life, by any wicked meanes or wrong doing. Doe not plague thy present outward state, bee it little or much; neither empoison it to thy posterity, by any addition vnto it; by vsury, bribery, symony, sacriledge, stealing, grinding the faces of the poore, oppression, lying, falsehoodes, forswearings, over-reaching trickes of witte, coozening, cunning conueiances, &c.

1. Thereby thou shalt desperately fall into the reuenging hands of an angry God: diuine vengeance will dogge thee hard, and continually at the heeles for thy destruction. Which is incomparably a greater plague then extreme beggery, and the bitterest confluence of all the most vexing outward miseries in the world.

Let no man, saith Paul, goe beyond and defraud his brother in any matter, because that the Lord is the auenger of all such.

1. Thel. 4. 6.

2. Secondly, A little ill got, naturally accompanied with Gods curse, may so empoison thy whole inheritance and all the rest of thy goods, that it may prooue like a dead Fly in a boxe of precious ointment; a sparke of fire in the thatch; a strong incentiue to diuine justice, not onely to eate vp all honest comfort in outward things, but also to consume and waste all thy wealth: Nay, and sith immoderate desire of enriching and raising his^a posterity, is the keenest spurre to his vnconscionable hoarding; euen to cut off also many times the cruell worldling himselfe, and cast him out of the

^a Sed dicturus est, Habeo filios, qui habent laborem, habeo quibus prospiciam; habeo quibus curam maximam geram.

Quam curam geris filiorum, ut eas obuias lachrymis miserorum? Non est hoc filius amare, sed potius necare. *August. Tum, 16. pag. 701.*

world without stocke or seede. And therefore though the couetous catyfe out of the hardnesse of his heart, and fearednesse of conscience, bee fearelesse and senselesse of the wrath of God, the wrong of his neighbour, and the wretchednesse of his owne soule; yet if he desire, as he doth, with a raging vn satiablenesse, like the graue, or hell, to thriue in his outward state, and prosper in the world; let him not meddle so much as with a sticke, or a straw, a pin, or a point of another mans; neither at any time put his hand to any wicked way of getting, lest, beside the losse of his soule at last, and a world of miseries in the meane time, hee misse the very marke so eagerly aimed at; of making him and his great in the world. For hope of which hee is curledly content to part with all true contentment in this life, and a Crowne of blisse in the Kingdome of heauen.

For this purpose, and to perswade, and presse this point vnanswerably, let vs take a view in Gods Booke of the diuers waies, how he is wont in wrath to deale with wrongdoers and vnconscionable dealers.

It comes to passe, sometimes that the wicked worldling, insatiable earth-worme, God cursing his couetousnesse and crueltie, may see an end of his wealth euen in this world, according to that, Ierem. 17. 11. *As the Partridge sitteth on egges, and hatcheth them not: so hee that getteth riches, and not by right, shall leaue them in the midst of his dayes, and at his end shall bee a foole.* Iob 20. 15, 28. *Hee hath swallowed downe riches, and hee shall vomit them vp againe: God shall cast them out of his belly. The increase of his house shall depart, and his goods shall flow away in the day of his wrath.*

Or it is no strange thing to see him prosper by vnconscionablenesse and craft, vsurious and other iniurious practises, all his life long; but then hauing scraped together his boord of iniquitie, with a great deale of carking, thoughtfulness, and selfe vexation; kept it with extreme feare, slauish distrust, and heart gnawing ieaiousies; parted ^b from it with much anguish, horreur, and almost with as painefull diuorce

^bTemporalium amor quantum afficit, quum haeret, possessio, tantum, quum subrahitur, vrit. Greg.

as that of the soule from the body : at last after the losse of it soule and all.

1. He either leaues it to them who will liberally let flie abroad, and enlarge those golden heapes which greedinesse had formerly confinde, and strongly guarded with bolts and barres : According to that, Prou. 28. 8. *He that by vsurie and vnjust gaine increaseth his substance, he shall gather it for him that will pittie the poore.* See also Prou. 13. 22. Iob 27. verse 16, 17.

2. Or it may bee wholly scattered amongst meere strangers, according to that, Eccles. 6. 2. *But a strange man shall eate it up:* See also Psalm. 39. 6. Eccles. 4. 8. and 2. 18, 19.

3. Or being bequeathed to his owne children, and blasted by Gods secret curse, it may melt away in their hands, as snow before the Sunne, according to that, Eccles. 5. 13, 14. *There is a sore euill which I haue seene vnder the Sunne, namely, riches kept for the owners thereof to their hurt. But these riches perish by euill tranell; and he begetteth a sonne, and there is nothing in his hand.*

But howsoeuer, whether ill gotten goods perish or prosper in the owners hands, or his posteritie: sure I am, the in-cuitable plague and iust vengeance of God cleaues inseparably vnto his soule; and hunts that man to destruction, who-soeuer he be, that enricheth himselfe by wicked and wrongfull meanes, without timely repentance and true restitution, if he be able,

He that hath oppressed the poore and needy, or hath spoyled by violence, -- or hath giuen upon vsury, or hath taken increase; the same reason is also of all indirect and vnlawfull getting, shall he liue? He shall not liue: he hath done all these abominations, he shall surely die, his blood shall be upon him, Ezek. 18. verse 12, 13.

And maruaile not, neither be mis-led, though thou obserue sometimes wicked worldlings themselves, their heires, and heires heires, to wallow also in that wealth which the Grandsathers got wrongfully. For they are for all this, but as so many sensuall earth-rooting hogs, fatted for the * knife; and

and haue this wofull brand set vpon them by the Spirit of God, Psal. 17. 14. *They are men of the world, and haue their portion in this life.* But euer hold this as a terrible and true principle. *It is one of the greatest curses vnder the Sunne; to prosper in our wayes, and bee out of the way to Heauen.*

3. Thirdly, it is a ruled case and concurrent resolution amongst Diuines: That if thou doest not restore, being able, whatsoeuer thou hast any wayes got wrongfully, and wickedly; thou canst haue neither well grounded assurance of vnfained * repentance, nor true comfort of the pardon of that sinne. A cutting conclusion against all cut-throat Vsurers, Simonists, Sacrilegians, Bribe-takers, Grinders of poore mens faces, Hoarders by fraud, Oppressors of all vnder them of the same trade, by some Machiullian tricke, and the rest of that cruell crew.

How can hee be said to repent soundly, that lies still soaking in his sinne, wittingly and willingly? Now, whosoever keepes still in his hands any thing wickedly got, continues a wrong doer still; and therefore doth it not faithfully, but only faincth repentance. Whereupon saith *Austin*, If a man restore not ill gotten goods being able, his repentance is not comfortable, but counterfeite.

Dreadfull also is the doome of the said Father vpon all wrong-doers, *The sinne is not remitted, except that which hath bene vniustly taken bee restored*: Either in act, if thou bee able; or at least in vnfained affection, if thy state bee wasted.

What a bedlam folly is it then, and cursed cruelty to thine owne soule; to heape vp those riches of iniquity, by baseness and wrong, which thou must afterward restore in the sence I haue said, or else neuer enioy any comfortable assurance of a true conuersion or pardon of sinne? Were he not a foolish thiefe, that would keepe his stolen goods both in the face of his accuser and Iudge? Though in the meane time thou conceale thy cunning conueiances from the discovery and doome of humane iustice; yet assure thy selfe, besides the secret grumbling of thy selfe-accusing conscience; the

*Nihil est in sollicitudine peccantium; quod personalis meretur impunitas, & mala voluntas velut hostis interior roboratur. Aug. Epist. 5. * Without restitution.*

on, God accepts not your confession, nor yet your repentance. Hom. of the resurrection.

Whosoever maketh not restitution, being able to restore, He neither hath vnfained repentance for his sinne, nor any sound assurance of the forgiveness thereof. Downam vpon Psal. 115.

Si res aliena propter quam peccatum est, non reddi possit, non redditur, non agitur poenitentia, sed fingitur. Enst. 34. pag. 280.

Non remittitur peccatum, nisi restituatur oblatum. Ibidem.

Euseb. 97 affectu.

angry eye of God also sees cleere, and will shortly most certainly reuenge.

4. Almesdeeds, charitable erections of Colledges, Hospitalls, Free-Schooles, and other inferiour bountifull contributions; when God inables by good meanes; the necessities of his Poore cry for reliefe, and the sanctified heart with affectionate sincerity, aims at Gods glory; are sweet-smelling sacrifices with which God is well pleased, Philip. 4. 18. Heb. 13. 16. But if his slauish gifts, and good deedes, largesse, and liberalities in this kinde, be impoysoned with former fraud, oppression, and wrong; though it bee well that the Church of God sometimes, the backes and bellies of the poore be better thereby; yet to the impenitent and not restoring vsurer himselfe, or any other wicked dealer, in respect of acceptation with God, and true comfort to his owne heart, they are no better then the cutting off of a Dogs necke, or the sacrifice of a toole. Ill gotten goods are for restitution, not for distribution. Lest any couetous cauillet thinke the point too harsh and precise, heare what the ancient Fathers say to this purpose: ^d Bernard: *God receiveth not any almes at the hands of an oppressor or vsurer.* ^e Hierome: Significantly saith the Prophet; *His owne bread, lest men should turne bread gotten by oppression and Usury, into a worke of Mercy.* ^f Austin: *When God shall begin to iudge, those that line now by fraud, and giue almes of the spoyle of the oppressed, will say; Lord, wee haue kept thy Commandements, and in thy name wee haue done workes of mercy; we haue fed the Hungry, we haue clothed the Naked, and entertained Strangers. To whom God will reply. You tell me what you haue giuen; but you tell me not what you haue taken away. You recount whom you haue fed; but why remember you not whom you haue undone? They reioyce whom you haue clothed; but they lament whom you haue spoiled, &c. A man is filled with bread, whom thou feedest with*

^d Non recepit Eleemosynas de manu raptoris, aut seneratoris, *In Cant. Sermon. 91.*
^e Significanter dicitur, suum; ne rapinis & viuris, & alieno malo quantum panem vertamus in misericordiam.

In ca. 18. Ezech. pag. 536.

^f Cum iudicare ceperit Deus; dicturi sunt hi, qui de fraudibus viuunt, & de spolijs miserorum Eleemosynam faciunt; Domine,

precepta tua seruauimus, & in nomine tuo misericordias fecimus, pauperes pauius, nudos operuimus. Quibus dicturus est Deus, Quod dedistis, dicitis; quos pauius, memoramini; quare non recordimini quos necastis? Quos operuistis, gaudent, quos expoliastis, plangunt, &c. *Tom. 10. Hem. 47. De remedijs peccatorum. pag. 619.* Vnus repletur panibus, quem de rapinis satiasti: & benedicet Dominus nocte, sed eum, quem necasti, *Ibid.*

spoyle:

spoyle: but the Lord will blesse, not thee, but him whom thou hast vndone, &c. Chrysostome; *a* But what is the excuse of many? I haue indeed been an *Haruer*, say they, but I haue also bene good to the poore. A sweete piece of matter, sure! But God accepts not such sacrifices. It were farre better to giue nothing to the poore at all, then giue in that manner. That wealth which is wonne by thy iust labours, is many times quite mard with such wicked mixtures, &c.

The very *b* Heathen man tells vs, That the poore are not to be fed like the *Whelpes* of wilde beaſts, with blood and murder, rapine and spoile: but that which is most acceptable to the receivers; they should know, that that which is giuen vnto them, is not taken from any body else.

Nay, one of the bloodiest men that euer breathed, *Selymus*, a Turkish Emperour, yet vpon his bed of death replied thus to his *Bassa*, moouing him with the wealth taken from the Persian Merchants, to build an Hospitall for reliefe of the poore: *c* Wouldst thou, *Pyrhus*, that I should bestow other mens goods wrongfully taken from them, vpon workes of charitable and deuotion, for mine owne vaine glory and praise? Assuredly I will neuer doe it: nay rather, see they bee againe restored vnto the right owners. Which was done forthwith accordingly, to the great shame, saith the Author, of many Christians; who minding nothing lesse then restitution, but making *ex rapina holocaustum*, doe out of a world of euill gotten goods, cull out some small fragments to build some poore Hospitall, or mend some blinde way. A poore testimony of their hot charitie. Wretchedly then doe they delude the World, and deceiue their owne soules, who vainely thinke, that some workes of mercy at last, when they must needs leaue all, will expiate and recompence the cruelties and vnconscionable dealings of their whole life before. *Zacheus* penitent Proclamation consisted of two branches, Luk. 14. 8. As well for restitution, as distribution. He that would finde the same mercy, must follow the same methode.

3. Let thy desire and delight neuer fall, or be fastened immoderately vpon any earthly thing, though neuer so excellent,

a Sed quoniam est multorum excusatio: *1* Pœneratus sum, aiunt; sed pauperi obedi. Bona verba quæ fortassis Deus sacrificia non accipit. Quod enim iustis laboribus collectum argentum est propter hos iniquos factus plerumque contaminas, &c.

Hom. 37. in Mat
b Pauperes non vt ferarum caruli, sanguine & cædibus nutriendi: quodque gratissimum est accipientibus, scirent dari sibi, quod nemini est ereptum. *Plin. Panegy. ad Traianum.*

c Hist. of the Turkes in the life of Selymus the first. pag. 561.

lent, delicious, or amiable. For exorbitancy and error this way brings many times, 1. A losse of the thing so doted vpon. 2. Sometime a crosse. 3. Euer a curse.

1. For the first; our righteous and holy God, when hee sees the current of his creatures affections to be carried inordinately and preposterously from the Fountaine of liuing waters, vpon broken Cisternes that can hold none; from the bottomlesse treasury of all sweetest beauties, dearest excellencies, amiable delights, vpon painted shadowes; from the Rocke of eternitie, vpon a staffe of Reede; I meane, from the Creator, vpon the creature; He wisely and seasonably in the equitie of his Iustice, and out of the ielousie of his owne Glorie takes away that earthly Idoll, that the occasion of such irregular affection remoued, he may draw the heart, in which he principally takes pleasure, to his owne glorious Selfe, the onely Load-Starre of all sanctified loue, and boundlesse Ocean of happinesse and blisse. Nay, it may be said in the sweetnesse of his mercy also, when he sees vs distracted, and as it were, desperately mad with making too much of any transitory thing, so that our minde doth still runne and rest vpon it, as our onely heauen vpon earth; Hee snatches the edge-toole out of our hands, lest wee make away our selues spiritually; and withdrawes the beloued vanitie from before our eyes, lest we grow starke blinde in the mysteries of Faith, and matters of Heauen, by too much gazing vpon the fading beauty of any baser earthly object.

Thus the immoderate partiall affection of Parents, may become many times occasionall and accessary to the vntimely taking away of a sweete, faire and towardly childe. Whereby our gracious God iustly intimates vnto them their intolerable ynthankfulnessse of his mercy, and extreme indignitie to his Maiestie, in wickedly preferring in their loue, a creature before their Creator; and mercifully teaches them, that the flowre and feruour of their best and dearest affection is onely due, and should bee wholly deuoted to the greatest Good, God himselfe, and those truest, vnutterable, euer-during delights prepared for the Blessed, in his Word here, and

in the World to come hereafter, 1. Cor. 7. 9.

Conceiue proportionably of other things immeasurably desired, and delighted in. If thou doteſt vpon a good wit, thou mayeſt be ſtricken with diſtraction: if vpon a abundance of learning, or much worldly wiſedome, thou mayeſt be inſatuated, at leaſt at ſome ſpeciall times, when thou wouldeſt gladly doe the beſt; or in ſome important buſneſſe, which moſt concernes thee: if vpon ſome high place, thou mayeſt with *Haman, Sabeus*, and thouſands moe, be throwne downe into the gulph of calamitie and woe, contempt and ſcorne: if vpon a faire houſe, it may leuelled with the ground, by the flames of Gods wrath: if vpon a beautifull face, it may bee diſfigured with the Poxe, or other deformities: if vpon a hoard of gold, it may be diſperſt by fire, robbery, deſolations of warre: nay, if euen vpon thy graces with an ouerweeing conceit of ſelfe-excellency, ſelfe-opinion, ſelfe-ſufficiency; if they be onely generall graces, thou mayeſt be quite ſtrip of them; if ſauing, thou mayeſt be caſt into a dampe and deſertion for a time, in reſpect of ali comfort, ſenſe, vſe and exerciſe, &c.

For the ſecond, though God may permit thee to poſſeſſe ſtill that outward worldly comfort, vpon which the fury of thine affection is ſo faſtened, and thine heart graspes with ſuch greedineſſe and exceſſe; yet in this caſe thou mayeſt iuſtly expect a croſſe; either, 1. In the thing doted vpon. With what a deale of cutting diſcomfort, and gaſhes of bitter grieſe did *Absalom* dandled in *Dauids* affection with too much indulgence, rent his Fathers royall heart by imbruing his hands in his brothers blood, and with vnnaturall trayterous violence and villany ſnatching at the Imperiall Crowne vpon *Dauids* head? Another famous inſtance to this purpoſe we finde in the Story of the Geeke Emperours. The old Emperour *Andronicus* doted with ſuch extreme impotency of partiall affection vpon his Nephew, young *Andronicus*, that in compariſon of him, he did not onely diſregard the reſt of his Nephewes, but alſo his owne children: and as the Storie tels vs, was not willing to ſpare him out of ſight either

day

day or night. But what were the consequents of this cockering? When he was stept further into yeres, besides a world of miseries and molestacions created to his Grandfather in the meane time, at length pressing without resistance vpon his Palace, with purpose to surprize his person, though the old Emperor intreated him with much affectionate Royall eloquence, which might haue pierced an heart of Steele or Adamant, *That he would reuerence those hands, which had oftentimes most loningly embraced him, yet crying in his swathing clothes: that he would reuerence those lips, which had oftentimes most loningly kissed him, and called him his other Soule: that he would spare to spill that blood, from which himselfe had taken the fontaine of life, &c.* For all this, after some kinde words, and courteous embracement, at first indeed premised, and in hot blood; in conclusion, being polled and shauen, was made a Monke, and the Anuile of much dunghill scorne and vilest indignities, vntill the workmanship of death had finished the sorrowfull businesse of a wretched life. A third, and very remarkeable to fright all Parents from foolish doting, heare

^a Non miremini, fratres charissimi, si hodie ter sermonem, Deo auxiliante profecero.

Accidit hodie terribilis casus, ut omnes audistis; propter quem non solum ad Ecclesiam Hypponensem omnes antiquiores habere volui, sed etiam omnes feminas, & infantes in vnum congregari precepi, &c.

^b Filium, ut scitis, habebat: & eum vnicum possidebat: & quia vnicus

erat, eum superflue diligebat, & supra Deum. Ided superfluo amore inebriatus, filium corrigere negligebat, dans etiam potestatem faciendi omnia, quae placita essent illi. O dolosa libertas! O grandis filiorum perditio! O paternus amor mortiferus! Ecce, filios se dicunt diligere, quos iugulari procurant. Dicunt eos amare, quibus iam suspendia parant, &c. Sed ecce, hodie ebrietatem perpeffus, matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit, & duas sorores vulnerauit ad mortem, O magna Diaboli dominatio! &c. *August. ad fratrum in quon. s. Sermon. 33.*

he list. Now this very day, this same fellow, thus long suffered in his dissolute and riotous courses, bath in his drunken humour wickedly offered violence to his mother great with child, would have violated his sister, bath killed his father, and wounded two of his sisters to death. O mightie domination of the Devil! &c.

But I neede not prosecute this point by further illustration out of strange Stories. Daily experience presents vnto our eyes and eares, the many wofull discomforts, vnkinde requitales, and vnnaturall vsages, which Parents receiue at the hands of those children, which in their younger yeeres they made wanton with their loue, and vndiscreetly doted vpon. 2. Or in some other kinde; for example: If thine heart be set vpon riches, God may iustly, and mercifully too, exercise, and afflict thee with his heavy hand; vpon thy body, with sickness; vpon thy conscience, with terror; vpon thy reputation, with disgrace, or the like, thereby to vnglue thy noble spirit from the dust, and rent it from grovelingnesse vpon the earth. If thou be ambitiously enamoured vpon honours and high roomes; after wasting thy wealth, wounding thy conscience, wearying thy selfe with briberie, basenesse, and irksome waiting, thou mayest bee taken away vntimely in the very pursuite, or presently after the attaineiment of them, &c. Thus it is not strange or extraordinary with God, to preuent, or take off our hearts from taking selfe-conceited pleasure or pride in any thing we enjoy, by crossing and correcting vs in other kindes. Euen *Paul*, that blessed Saint and seruant of the Lord, lest his heart should be too much pleased, and pufft vp with abundance of revelations; he was vext and crost with his owne concupiscence, there was given to him a thorne in the flesh, the messenger of Satan to buffet him, 2. Cor. 12. 7. that is, as I conceiue, hee felt his originall corruption sharpened, and enagtered against him, and let loose in some sort vpon him: which is a terrible cut to a tender conscience.

3. For the third, how soeuer it fare with thee otherwise; if thou settle thine heart vpon any earthly thing with inordinate desire and delight, thou shalt be sure to be haunted with a double curse: 1. The rage of vnvariablenesse, vnatisfiability-
nesse:

nesse: 2. That greatest plague, hardnesse of heart.

1. The Father of Spirits hath inspired into our immortall soules a large capacity, and such an infinite appetite, that no finite excellency, created comfort, or earthly thing can possibly fill. Gold, siluer, riches, honours, crownes, kingdomes, are no fit matter or adequate object for such an immateriall and heauenly borne spirit, to repose and feede vpon with finall rest and full contentment. Nay, not this whole materiall world, were it beautified and set out with all the amiablenesse, splendour, and alluements, which the deuill by his iugling Alchymy put vpon it, when hee presented it to the eye of *Christ Iesus*, *Matth. 13. 45.* with addition of the starry and Emphyrean heauen, shining with all their admirable beauty and glorious inhabitants, could by any meanes confine, satisfie, and content the irkesome wandrings, vnlimited desire, and vast comprehensiuenesse of the soule; but it would still bee transported with the passionate disquietnesse of selfe-vexation, and tortured vpon the racke of restlesse discontent; untill it fasten and fixe vpon an object, infinite both in excellency and endlesnesse, wherein is contained the whole latitude of Entity and goodnesse, the ouer-blessed and only-adored *Trinity*. Where, and when alone, it sofly and sweetly, with the hight and fulnesse of all desireable contentment, rests in the armes of God, and bosome of eternall blisse; which all blessed soules attaine thus, and by these meanes:

When it pleased God by the mercifull violence of his Almighty hand, to turne the sensuall-beast and powerfull current of the seduced soule, from the creature, to the Creator; from the painted bravery of this vaine world, to the heauenly beauty of his blessed Word; from carking encumbrance about many things, to pursue and ply that *One needfull thing*; by a sound and vniuersall change of the whole man, and translation of him from the darkenesse of naturall ignorance, death in sinne, and power of the deuill, to the light of sauing knowledge, the life of sanctifying grace, and the liuing God: I say then, the restlesse wandrings of the unsatisfied

* Cor humanum in desiderio eternitatis non fixum, nunquam stabile potest esse, sed omni volubilitate volubilius, de alio in aliud transiit, querens requiem, ubi non est. In his autem caducis & transitorijs, in quibus eius affectus captiui tenentur, veram requiem inuenire non valet: quoniam tantę est dignitatis, vt nullum bonum præter summum Bonum, ei sufficere possit.

Aug. Tom. 9.
pag. 1003.

fied soule, begins first to settle with some sweet contentment, vpon the flowers of Paradise, glimpses of heavenly glory, infallible earnest of euerlasting blisse, *seeing graces*; and its infinite appetite is well stayed in the meane time, with that comfortable entercourse and blissefull Communion, which it enioyes in part with the blessed *Trinity*. by the Word, Sacraments, and other his holy Ordinances, appoynted and sanctified for that purpose; vntill it remooue from an house of flesh, into the Emphyrean Heauen. And then,

1. The vnderstanding is first filled with finall and euerlasting contentment, by a cleere glorious sight of God, which they call *Beatificall vision*; when we shall *see him face to face; know him as we are knowne*, 1. Cor. 13. 12. *see him as hee is*, 1. Ioh. 3. 2. For as the Sunne of this world, by his beames and brightnesse illighteneth the eye, and the ayre, that we may see, not onely all other things, but also his owne glorious face: so God, blessed for euer, the Sunnes Creator, the Imperiall Sunne of the world about, in whose presence, the vnited splendour of ten thousand of our Sunnes would vanish away, as a darke some moate and lumpe of vanitie, doth by the light of his holy Spirit, so irradiate the mindes of all the blessed, that they are thereby enlarged and inabled, not onely to behold eminently in him, the beauty, goodnesse, and excellency of all creatures, in a farre more admirable and orient manner then in their owne beings; but also his owne face, essence, will and counsels, perfections and attributes, incomprehensible greatnesse and Maiesty.

2. Secondly, the will also is then fully and for euer satisfied with a perfect, inward, eternall communion with God himselfe. Our sweet glorified Sauour, being God and man, by his humane nature assumed, vniteth vs to God, and by his diuine nature assuming, vniteth God vnto vs: so that by this secret and sacred communion, we are made in an admirable and blessed manner, partakers, and as it were, possessours of God himselfe; and communicate with him in all his goodnesse, perfections, excellencies, and happinesse. O bottomlesse depth, and dearest confluence of all ioyes, pleasures,
sweet-

sweetnesses, delights, vnconceiueable, vnutterable, infinite! This is the supreme end of our Creation and Redemption; the very flower, quintessence, and sinew, as it were, of our Soueraigne good. By this act of blessednesse, we are filled with all the fulnesse of God: He becomes vnto vs *All in all*; so that thereby we liue his very life, in purity, eternity, sincerest pleasures, highest perfection; though not to the height of his infinitenesse; for we are but creatures; yet in proportion to our capacitie, and vtmost possibility, which is a felicitie aboue measure, and past imagination. In these two acts thus exercised about an infinite Obiect, God himselfe, doth Blessednesse, essentially and formally consist: but principally in the fruition of God, by a full, immediate, and compleate communion with him, and most blessed participation of all his glory and All-sufficiency. And therefore *Aquinas* and all his followers come short, in placing our highest blisse, onely in the act of the vnderstanding, the vision of God. I am wont to expresse and illustrate it thus: though there be an infinite distance and disproportion in the things compared: It would mightily delight a man, really and in person, with ease and safetie to passe ouer and view the circuite of the whole earth, and all the wonders of the world; all the great cities, renowned men, magnificent courts, rich mines, spicie Ilands, * Chrystall mountaines, coasts of Pearles, rockes of Diamond, &c. of which Geographers write, and Traueilers talke: but if besides, as he passed along, he should haue sure and euerlasting possession giuen of them all, what an immeasurable materiall addition would it make vnto his speculatiue delight? And with what strange amazement and admiration of his making for euer, and marueilous happinesse, would it rauish his heart? Euen so proportionably, but aboue all degrees of comparison; though a boundlesse Ocean of endlesse sweetnesse, and inexplicable ioy arise in the soule from the sight of God; yet this blissefull communion, whereby we possesse and enioy him, in a neere, excellent vnspeakeable manner; and partake with him in all his excellencies, perfections, and felicities, doth crowne, as it were, our
Crowne

* See Heylyn. pag.
790. 791.

Crowne of glory, and actuate that heart-rauishing contemplation, with the very life of euerlasting life, and soule of heauenly ioyes and highest blisse. Thus, and in this manner doe the restless wanderings and infinite appetite of these aspiring sparkes of heauen, our immateriall and immortall spirits, come to finall rest and euerlasting repose: When at last they shall graspe in the armes of their desire, that chiefe Good, the most glorious Deitie; and bathe themselues freely and fully in that euer-during Welspring of Immortality and Life. But now set aside the fruition of this Obiect, infinite both in excellency and endlesse, the onely aime and end of the soules endlesse aspirations: And though thou shouldest crowne a man compleately with the worth of this whole world, the admirable splendour of the Emperean heauen, the beauty of a shining Sunne-like body, the rich and royall endowments inherent in a glorified soule, the sweetest company of Saints and Angels, the comfort of eternity; yet his soule would still bee full of emptinesse and appetite, and vtterly to seeke for the surest Sanctuary, and supremest solace, to settle her vnstatisfied longings vpon. Onely once admit it to the face of God, by Beatificall Vision, and to fruition of the most glorious and euer-blessed Trinity, by immediate communion, and so consequently to those Torrents of pleasures, and fulnesse of ioy flowing thence; and then presently, and neuer before, its infinite desire expires in the bosome of God, and it lyes, as it were, downe softly, with sweetest peace and full contentment, in the inbracements of euerlasting blisse. The other innumerable inestimable ioyes in Heauen, are, I deny not, transcendent, and rauishing: but they are but all accessories to this Principall, drops to this Ocean, glimpses to this Sunne. Well then, if this bee the onely way to the soules eternall welfare; then those unhappy soules, which runne a contrary course, and seeke for satisfaction in any creature, or created comfort, stand deservedly still vpon the racke of restless discontentment, and are iustly cursed with the gnawing rage of vnstatiableness: and must needs bee so. For besides, 1. That the furious torrent
of

of our sensuall corruption, being once on foote after worldly pleasures, and swelling by a continuall infusion of hellish poyson, doth with an impetuous headstrongnesse, beate and breake downe all bonds and bankes of moderation and stint, and will neuer bee restrained from its vnfatiable rage, if God helpe not, vntill it bee swallowed vp in the bottomlesse gulfe of misery and horreur: for it is the natiue propertie, or rather, poyson of inordinate affection, not onely to drinke deepe of sinfull delights, but to carrouse, to be drunke; nay, to adde vnquenchable thirst vnto drunkennesse, sucking them in with fresh supply of endlesse greedinesse, as the Horse-leach corrupt blood, till it burst againe.

2. That the infinite desire of the soule confined to a creature, or any worldly comfort, is payned and pinched, as a foote wedged in a straight shoe; it being no competent or proportionable satisfaction to its expectation and large capacitie. Hence it is, that giue *Rome* to *Cesar*, as they say, and he will ambitiously pursue the Soueraigntie of the whole earth. Let *Alexander* conquer the world, and hee will aske for more: let those bee subdued, hee would climbe vp the staires of his vast desires towards the starres: if hee could aspire thither, hee would peepe beyond the heauens, &c. No ^a rest vnto mans soule, but in Gods eternall rest. 3. That there being no proportion betweene spirits and bodies; thou mayest aswell vndertake to fill a bag with wisdome, a chest with vertue; as thine immortall soule, with gold, siluer, riches, high roomes, this whole materiall world, or any earthly thing. See Eccles. 5. 10. 4. I say, Besides these three causes of vn satisfiableness, God himselfe doth iustly put that property and poyson into all worldly things doted vpon, and desired immoderately, that they shall plague the heart that pursues them; by filling it still with a furious and fresh supply of more greedinesse, longings, iualousies, and many miserable discontentments: So that they become vnto it, as drinke vnto a ^b drun-

^a Non faciat atium, nisi incorruptibilis gaudij vera, & certa eternitas. *Augus.*

^b Auaritia insatibilis ebrietas. Et sicut ebrii, quanto plus vini ingurgitant, tanto magis ad seim inflammanur: sic & isti quoq; insatiam hanc indomitam nunquam sistere possunt, sed quanto magis suas opes augeri vident, tanto & concupiscentia magis flagrant. Neque antea a pessimo appetitu hoc absistunt, donec in ipsum malum profundum descenderint. *Chrys. Hom. 23. in Gen.*

kard, a man in a dropſie, or burning feauer, ſerue onely to inflame it with new heate, and ſerie additions of inſatiable thirſt and inordinate luſt. No maruaile then though the working heart of euery naturall man, vnreconciled to God, be * like the raging ſea that cannot reſt. That roaring Element, to which the Spirit of God reſembles a wicked man, muſt needes be a much troubled and very reſtleſſe creature; ſith it is continually toſſed, and turmoyled with varietie of contrary and confuſed motions; that of eſtuation, reuolution, reflection, deſcenſion, and agitation by the windes: ſem- blably, if thou couldeſt ſee the inside of the greateſt graceleſſe Monopolift, and ingroſſer of all the moſt deſirable excellencies vnder the Sunne, glistering in the higheſt Emperiall Throne vpon the earth; thou ſhouldeſt behold his heart for all that, rent aſunder with many raging diſtempers, and tempeſtuous whirlewindes of contrary luſts; a very hieue of vn- numbred cares, ſorrowes, and paſſions; boyling inceſſantly with irkeſome ſuſpicions, falſe feares, inſatiable longings, ſecret grumblings of conſcience, torturing diſtractions, and tumultuations of hell.

By the way, let me tell you, that this immoderate deſire, inordinate delight which I ſpeake of, glued to ſome ſpeciall ſenſuall obieſt, which naturall corruption ſingles out, and makes chiefeſt choiſe of, to follow and feed vpon, with greateſt contentment and carnall ſweetneſſe, become the parents of euery mans boſome ſinne.

If it fall in loue with honours and greatneſſe, it breeds and brings forth ambition, which is an vnquenchable thirſt after viſible glory, and a gluttonous hunting after high roomes. As it inhabiteth the higheſt and haughtieſt ſpirits, and is ſuperlative and transcendent in its obieſt and aspirations; ſo of all the ſtormy perturbations, which rent and rage in the heart of man, it is moſt tempeſtuous and deſperate. Vntrouſ it is to climbe vp any ſtaires of baſeneſſe, bribery, blood; to tread vpon the ruines of the nobleſt innocency, vpon the mercileſſe deſolations of deareſt friends and neereſt kindred, to domineere for a while, though it bee damned euerlaſtingly

* Hydropicus, quod amplius biberit, amplius ſitit: & omnis auarus ex potu ſitim multiplicat. Quia cum ea, quæ appetit, adeptus fuerit, ad appetenda alia amplius, & amplius anhelat. Qui enim adipiſcendo plus appetit, huic ſitis ex potu creſcit. Greg. in cap. 18.

Iob cap. 6.

* Iſa. 56. 20.

afterwards; as it is too cleere in the Turkish Emperors, and in that great Master of mischiefe and Machiauelisme, *Richard the third*, of this Kingdome, who with a bloody hand pressed out the breath of those two orient Princes in the Tower, his Nephewes, and naturall Lords. It is victorious ouer all other affections, and masters euen the sensuality of lustfull pleasures; as appeares in the greatest Warriours and ancient Worthies amongst the Heathen, who tempted with the exquisitenesse and variety of choicest beauties, yet forbore that villany, not for conscience sake, and feare of God whom they knew not; but lest they should interrupt the course, and stop the current of their warlike reputation, ambitious designs, and atchiuements of state. But whatsoeuer other pestilent properties empoysen it, it neuer failes to ingender in the heart, which harbours it, as its proper Thunder-bolt, and blasting, feares, cares, iealousies, enuies, enraged thirst of rising still, impatiencie of competition, vncapablenesse of satiety, which is most for my purpose. For the proud and ambitious man *enlargeth his desire as hell, and is as death, and cannot bee satisfied.* Hab. 2. 5. Who can fill the bottomlesse pit of hell, or stop the insatiable iawes of death; neither can the greedie humour of an haughtie spirit, the aspiring insolencie of a boisterous *Nimrod* be possibly stayed or stunted; no not with the top and variety of highest honours, though hee should alone and absolutely be crownēd with the Soueraignitie of the whole earth, and command the felicities of this wide world.

If it fall in loue with riches, it breeds and brings forth couetousnesse, the vilest, and basest of all the infections of the soule, in the most contemptible, and dunghill disposition. For this kyte-footed corruption wherefoeuer it seizeth, and domineeres, blasts, and banisheth all noblenesse of spirit, naturall affection, humanity, discretion, reason, wisdom, manlinesse, mutuall entertainements, entercourse of kindnesse, and loue; and turnes all, euen the soule it selfe, into earth and mudde. It drawes by a cunning reserved basenesse, all occasions, circumstances, aduantages, witte, policy, euen

even friends, and acquaintance; nay religion, conscience, and all to be seruiceable, and contributory to a greedy wolfe, and raging grangren of hoarding vp Gold, and worldly pelfe. In a word, it makes a man with a Bedlam cruelty to contemne himselfe, body and soule, for a little transitory trash; wilfully to abandon both the comfortable enioyment of the short time of this present mortality; and all hope of the length of that blessed eternity to come. And as the object of it is most earthly, base, and incompetent, so of all other vile affections, it is most sottishly, and senselessly vn-satisfiable. For how is it possible that earth should feede or fill the immateriall, and heauen-borne spirit of a man? It cannot be, and the Spirit of God hath said, it shall not be. Eccles. 5. 10. and 4. 8. *He that loneth filner, shall not be satisfied with filner. The eye is not satisfied with riches.* Hence it is, that the deepe-lit and more eagerly the dropie heart of the couetous man doth drinke of this golden streame, the more furiously till it is inflamed with vnlatiable thirst: nay, certaine it is, that if he should purchase, and possesse a Monopoly of all the wealth in the world; were he able to empty the Westerne parts of Gold, and the East of all her Spices, and precious things; should he enclose the whole face of the earth from one end of heauen to another, and heape vp his hoard to the starres; yet his heart would be as hungry after more riches, as if he had neuer a penny, and much more.

If it fall in loue with beauty, and the swaggering brauery of good fellowship, it begets lust, and sensuality; which make their minions madde with bitternesse and malice, against the very least glimpse of holinesse, or any religious restraint; enrage them with mutuall fury, to engulfe themselves into the bottomelesse whirlepoole of sensuall pleasures, and so empoysen their hearts with a furious vnquenchable thirst after them, that they will neuer leave their hold, and haunt, vntill they either be broken with the hammer of the Word, or burst with the horror of despaire. You may trace these pestilent properties in the practise of those voluptuous Gallants, Wisedome 2. (A Booke though not of

Iam. 5. 5, 6.

diuine authority, yet profitable for precepts of morality.) In which Chapter you may finde, as I haue euer conceiued, a description to the life, and most exact Character of the good-fellowes of our times; who are transported equally with a desperate insatiable humour of rauenous feeding vpon the froth, and filth of their impure delights, as greedily as the Oxe suckes in water: and with an implacable enmity against the purity, and power of godlinesse. For the first, heare their cry vnto their companions. Verse 6, &c. *Come on therefore, let vs enioy the good things that are present: and let vs speedily vse the creatures like as in youth. Let vs fill our selues with costly Wine, and Ointments: and let no flower of the Spring passe by vs. Let vs crowne our selues with Rose-buds before they be withered. Let none of vs goe without his part of our voluptuousnesse: let vs leane tokens of our ioyfulness in euery place; for this is our portion, and our lot is this.* For the other, take notice of their boysterous swaggering combination, to become bloody goades in the sides, and cruell prickes in the eyes of Gods people. For proportionable to their impatiency of being crost in their course of pleasures, is their rage in persecuting the godly. And therefore being resolute to liue and dye good-fellowes, they also resolute from the same ground, to hold an euertlasting vnreconcilable opposition to the way which is called Holy, especially, sith euery where it is so spoken against. Whence, I say, they grow, and glue themselves together in this combination, Verse 10, &c. *Let vs oppresse the poore righteous man, — Let our strength be the law of iustice: for that which is feeble, is found to be nothing worth. Therefore let vs lie in waite for the righteous: because he is not for our turne, and he is cleane contrary to our doings, he vpbraideth vs with our offending the Law, and obiecteth to our infamy, the transgressing of our education. He professeth to haue the knowledge of God: and he calleth himselfe the childe of the Lord. He was made to reprove our thoughts. Hee is grievous vnto vs: euen to behold: for his life is not like other mens, his wayes are of another fashion. We are esteemed* of

Agg. 18. 12.

of him as counterfeits: hee abstaineth from our wayes, as from filthinesse, hee pronounceth the end of the iust to be blessed, and maketh his boasts that God is his Father: ———

Such things they did imagine, and were deceined: for their owne wickednesse hath blinded them. As for the mysteries of God, they know them not, neither hoped they for the wages of righteousnesse: nor discerned a reward for blamelesse soules.

If it edge, and eneager malice, it breedes reuenge, a woluish, and vnnaturall thirst after blood: which haunts most, the most weake, fearefull, and cowardly spirits. For we euer see the basest and most worthlesse men, to be most malicious and reuengefull. Seldome doth it finde any harbour in a welbred, and a generous minde. As Thunders, Tempests, and other terrible agitations in the ayre, trouble onely, and disquiet these weaker fraile bodies below, but neuer disturbe or dismay those glorious heauenly Ones aboue: so scurrill girds, imperious doggednesse, disgraces, and wrongs, vexes, and distemper men of baser temper: but the nettling disposition, causelesse spite, and childish brawlings of hasty fooles, wound not great and noble spirits. Now this boiling and biting distemper, though against nature it feede vpon blood; yet, so true is the point I pursue, (but would you thinke it?) is also insatiable. Witnesse that Monster of Millane, who, as *a Bodin* reporteth, when hee had surpris'd vpon the suddaine, one whom hee mortally hated, hee presently ouerthrew him; and setting his dagger to his brest, told him, he would certainly haue his blood, except he would renounce, abiure, forswear, and blasphem the God of heauen. Which when that fearefull man, too sinfully greedy of a miserable life, had done in a most horrible manner; hee immediately dispatcht him, as soone as those prodigious blasphemies were out of his mouth: and in a bloody triumph insulting ouer his murdered aduersarie, as though whole hell had dwelt in his heart; hee added this most abhorred speech: Oh, saies hee, this is right noble, and heroicall reuenge; which doth not onely deprive the

*a De Repub. lib.
5. cap. 6.*

History of Turkes,
p. 433.

a. Meran. Belg.
Hist. lib. 4. p. 127.

b. Discedens ex Italia Farnesius, dixisse fertur, se tantum esse datum stragem per Germaniam, ut in Lutheranorum cruce revelatare possit ipsius equus Sledan comment. l. 17.
c. Hist. of France, p. 791.

His vero temporibus per totum Christianum orbem, & nominati per Galliam, infiniti heretici sublati sunt. Franciscus Peronensis (ca. 15. p. 2. cap. 11. pag. 96. Those which he calls Hereticks, were called Martyrs.

body of a temporary life, but brings also the neuer-dying soule vnto euerlasting flames. Witnesse the cruellst of men, *Mahomet* the great, who as the Story reports, was in his time the death of eight hundred thousand men. But aboue all, that Beast of Rome carries away the bell for insatiableness in blood-sucking: who though he was long since drunke with the blood of the Saints, as with new Wine; and in his drunken humour, hath furiously spilt, and powred out vpon the face of Christendome, a world of blood, almost all in our remembrance: Witnesse the incredible deale of Christian blood which that mercilesse monster, the Popish Inquisition swallowes downe in secret: Witnesse the horrible butcheries executed vpon Professours in the Low-countries: Gesse the rest by that cruell confession of *Alua*, who boasting in the bloodshed of the Saints, said on a time at his table, that he had been diligent in rooting out of heresie; (so the Antichristians call the right way to Heauen.) For besides those which were slaine in warre, and secret massacres, he had put into the hand of the Hangman eightene thousand in the space of sixe yeeres: Witnesse *Farnesius* his ferall resolution at his departing out of Italy; to make his Horse swimme in the blood of the Lutherans: Witnesse that most abhorred prodigious villany, that euer the Sunne saw; the massacre at *Paris*, when in diuers places of France, about *c* threescore thousand persons were murthered, and the streets of that Citie, as the Storie tels vs, strewed with carcases, the Pauements, Market-places and Riuer dyed with blood: Witnesse, besides other cruelties and bloody afflictions, three hundred faithfull seruants of Christ burned to ashes in this Kingdome, within lesse then siue yeeres: Witnesse that horrible parricide perpetrated vpon the Royall persons of two French Kings, *Henric* the third and fourth, who were successiue butchered in a most barbarous manner, by two Popish Assassins, *Clement* and *Ranillac*: Nay, in the late ciuill warres of France, twelue hundred thousand naturall French are said to be slaine: this Romish Beast being the bellowes and incendiary, &c. Yet I say, Though he hath already drunke vp such a deale of blood

as insatiably, as Behemoth the Riuer Jordan: he is yet still like a shee-wolfe in the euening; and at this very time carousing almost in all corners of the Christian world, the blood of the *Martyrs of Iesus* greedily, and with as furious thirst, as euer hee did, since the Dragon first gaue him his power. But I hope in the strong God of our saluation (*For strong is the Lord God, who iudgeth the Whore*) that this is the last draught, and that vpon his next health, as it were, begun to the Deuill, in this cup of fierie cruelty against the seruants of Christ, the Viall of Gods vnquenchable wrath will choake him for euer. Blood he shall haue enough, but from the reuenging hand of the Lord God of recompences, in fury, and ieaiousie.

Reuel. 13. 4.

Reuel. 18. 8.

2. Besides that thus the rage of vn-satiablenesse and restlesnesse of pursuit, doth still boyle in euery carnall heart, that is carried immoderately after its owne wayes, or inordinately vpon any earthly thing: it is also thereby in Gods iust iudgement extraordinarily hardened, and estranged from God. For the deepe-lie our affections are drowned in the World, and endeared to any sensuall delight; the more desperately are they diuorced from God, and deaded to heavenly things. It is iust with God, to suffer that heart to be turned first into earth and mud; and after to freeze and congeale into Steele and Adamant, which preferres Earth before Heauen; a dunghill before Paradise; broken cisternes which can hold no water, before the euer-springing Fountaine of glory and blisse; a few bitter-sweet pleasures, for an inch of time in this vale of teares, before vnmixed and immeasurable ioyes, through all eternity in those glorious mansions aboue. Our hearts are originally hard by the curse of Nature, Ezek. 11. 19. after ward by a wilfull course, and continuance in sinne, we adde Adamant of our owne, Isai. 48. 4. Zech. 7. 12. and by not suffering the Sword of the Spirit to search and sunder our minion-delights from our bosomes, Heb. 4. 7. Then Satan is let loose to put to his iron sinewes, Luk. 22. 3. Lastly, God himselfe hardeneth by an act of Iustice, as we may see, Iosh. 11. 26. Exod. 9. 12. Thus the heart which hates to be reformed, being glued to a sensuall object, or worldly lust, by its owne

inbred corruption, infusion of hellish poyson, and iust curse of God growes into such a prodigious rocke: That no crosse or created power; not the softest eloquence, or severest course; nay, not the waight of the whole World, were it all prest vpon it, can possibly mollifie or reclaime it. It will neuer yeeld or relent, or be rent from its darling delight, but dye in its deadnesse, and bee desperately hardened for the very depth of Hell; except the Almighty Spirit take the hammer of the Word into his owne hand, that by his speciall vnresistable power, and mercifull violence, he may first breake it in pieces with legall remorse, and after by the sprinkling and powerfull application of Christs blood, resoluē it into teares of true Euangelicall repentance; that so onely by a gracious miracle of diuine mercy, it may be softened, sanctified, and saved. The stubborne Iewes were heavily loaden with an extraordinary variety of most grieuous crosses and afflictions. There was nothing wanting to make them outwardly miserable; and no misery inflicted vpon them, but vpon purpose to humble and take downe their rebellious hearts. The Prophet *Isaiah*, Chap. 1. paints out to the life, the rufull state of their fresh bleeding desolations; *The whole head (saith he) is sicke, and the whole heart is heauie, &c.* (for the place is meant, not as some take it, of their sinnes, but of their sorrowes.) But all these blowes and pressures were so farre from melting them, that they made them harder: *Wherefore should you be smitten any more, for ye fall away more and more?* What created power can possibly haue more power vpon the soules of men, then the sacred Sermons of the Sonne of God, who spake as neuer man spake? And yet His deare intreaties, and melting inuitations, which sweetly and tenderly flowed from that heart, which was resolved to spill its warmest and inmost blood for their sakes, moued those stifnecked Iewes neuer a iot: *Hiernsalem, Hiernsalem, how often would I, and you would not?* Matt. 23. 37. *Isaiah*, that Noble Prophet; whose matchlesse stile, incomparably surpasseth the vtmost possibility of all humane inuention; and to which the choicest elegancies of prophane Writers, are pure barbarisme,

rising, shed many, and many a gracious showre of most heavenly, piercing, sweetest eloquence vpon a sinfull Nation, and rebellious people, which were fruitlesly spilt as water vpon the ground, or lost, as vpon the hardest flint. His many heavenly soule-searching Sermons, which breathed nothing but spirit and life; yet to them hardened in their finnes, and hating to be reformed, were but as an idie and empty breath; vanishing into nothing, and scattered in the ayre. *The Lord* (as he saith) *made his mouth like a sharpe sword, and himselfe a chosen shaft*; and yet that two-edged sword was full often blunted vpon their hardest hearts; and his keene arrowes discharged by a skilfull hand, rebounded from their flinty bosomes, as shafts shot against a stone-wall. Which made that *Seraphicall Orator* cry out; *I haue laboured in vaine, I haue spent my strength for naught, and in vaine.* A course of extraordinary seuerity and terrour, was taken with the Tyrant *Pharaoh*, he was not onely chastised with rods, but euen scourged with Scorpions; and yet all the plagues of Egypt were so farre from taming, and taking downe his proud heart; that euery particular plague added vnto it a seuerall iron sinew; so farre they were from softning it, that they feared it more. No materiall weight can more crush the heart of a man into pieces, then braying in a mortar: and yet saith *Salomon*, *Though thou shouldest bray a foole, an old obstinate sinner, in a mortar among wheate with a pestle: yet will not his foolishnesse, his wilfull crueltie in killing his owne soule, and Bedlam madnesse, in exchanging a little transitorie pleasure, with endlesse paine, depart from him.* Prou. 27. 22. Now what an horrible hardnesse, and hellish stone is that, which no ministry or misery, nay, nor miracles, See *Exod. 10. 27. 1. King. 13. 23. 2. King. 1. 11. Ioh. 18. 12. nor mercies, Isai. 26. 10.* can possibly mollifie?

Here now should I haue passed out of this point, did I not conceiue, that of all the waightiest ciuill affaires incident to humane deliberation, there is none more materiall, important, or of greater consequence, either for extremest outward vexation, and hearts-griefe; or extraordinary sweete contentment,

Isa. 49. 2.

Verse 4.

Bonum coniugium est terrenum
Paratum: malum,
terrenum infernum.

^a Primum ergo in coniugio religio quaeritur. *Ambros. primo de Abrah. Patriarch. cap. 9.* While they (meaning women not marrying in the Lord) please him not by marrying in him, they do that whereby they incurre his displeasure, they make an offer of themselves into the service of that enemy, with whose servants they linke themselves in so neere a bond. *Hookers Paraphrase, Lib. 2. Sect. 5.* upon those words of Tertul. Quis Domino non placeat, utique Dominum offendunt, utique malo se inferunt. *Lib. 2. ad uxorem.* ^b Dummodò morata rectè veniat dotata est satis.

ment, and continuall peace, then matter of marriage. A word or two therefore of, 1. conuenient entrance into, and, 2. comfortable enioyment of that honourable estate.

For the first: 1. Let thy choyce be in the ^a Lord, according to blessed Saint *Pauls* Rule, 1. *Cor. 7. 39. only in the Lord.* Let pietie be the first moouer of thine affection, the prime and principall ponderation in this greatestt affaire; and then conceiue of personage, parentage, and portion, as they say, and such outward things, and worldly additions, as a comfortable accessory, consideration onely in a second ^b place. Let the world say what it will, to a minde truely generous, and ennobled with grace, the absolute concurrence, and quintessentiall exquisitenesse of beauty, gold, birth, wit, or what else besides may be found most remarkable and matchlesse in that sexe, should be nothing, nor hold scale with the lightest feather vpon any Ladies head, in respect of a gracious disposition and godly heart. Religion and the feare of God, as it is generally the foundation of all humane felicitie; so must it in speciall be accounted the ground of all comfort and blisse, which man and wife desire to finde in the enioying each of other. There was neuer any gold, or great friends: any beautie, or outward brauery, which tied truely fast and comfortably any marriage knot. It is onely the golden linke, and noble tye of Christianitie and Grace, which hath the power and priuiledge to make so deare a bond louely, and euerlasting; which can season and strengthen that neere inseparable societie with true sweetnesse and immortalitie.

2. Let coniugall loue warme thine heart, at least in some measure with affectionate contentment, and some more speciall repose vpon the partie, as one with whom thou canst heartily and comfortably consort: for the husband, all currents, and ordinary possibilities considered, ought to settle his affections vpon his wife, as the fittest that the world could haue afforded him: and the wife should rest her heart vpon her husband, as the meekest for her, that could haue beene found vnder the Sunne. By a constant entercourse of which mutuall contentment in each other, the husband will

be to the wife as a *covering of her eyes*, that she lift them not vp amorously vpon any man: and the wife to the husband, *the pleasure of his eyes*, that he may still looke vpon her with sober and singular delight. Otherwise they will finde but cold comfort in that counsell and commandement of *Salomon*, Prou. 5. 18. 19. *Reioyce with the wife of thy youth. Let her be as the louing Hind, and pleasant Roe: let her breasts satisfie thee at all times, and be thou ransist alwayes with her lone.* Without this mutuall complacency, that I may so speake, and louing contentment each in other, I doubt whether I should encourage any to proceed. And yet why should not a comfortable concurrence of grace on both sides, consent of Parents, meetnesse in state, stature, birth, yeeres, and all other requisites besides, create in a mortified heart, matrimoniall affection? And yet I would by no meanes causelessly confine and enslave any. And yet I would not haue an inuincible Antipathy, and ** I cannot lone, but I know not why*, pretended, when as perhaps indeed and truth it is onely carnall curiosity which breakes a conuenient match.

Gen. 20. 16.

Ezek. 24. 16.

* Non amo te, Sabidi.

3. In going about such an important businesse, plie the Throne of Grace with extraordinary importunitie, and frequency of prayer; presse vpon, and wrestle, as it were, with God in dayes of more secret and solemne humiliation for a blessing in this kinde, and with that sinceritie; that thou doe heartily desire him, whatsoeuer thy conceits, and expectation of future comforts, and conueniences may be; yet if it be not with his liking, and to his glory, he would be pleased to dash it quite. A good wife is a more immediate gift of God: *House and riches, saith Salomon are the inheritance of fathers; but a prudent wife is from the Lord.* ^a And therefore such a rare and precious Jewel ^b is to be sued and sought for at Gods Mercy-seate, with more extraordinarie earnestnesse, importunitie and zeale. And methinks, that wife, child, or what other good thing is procured at Gods mercifull hand by prayer,

^a Hinc efficitur, speciali quadam ratione à Deo per preces vxoris piam & prudentem querendam esse. Carw. in cap. 19.

Pro. 2.

^b Si quod bonum vite profuturum precibus à Deo & votis petitur: maximè petenda est vxor bona, redditura & res prosperas latiores, & leuiiores aduersas; contra verò mala & secundis inolescet, & iustis despondebit animum. A very Papist giues this counsell; let it not then bee conuincied as too precise. Viues de Offic.

* iiii. cap. 2 pag. 22. ^b See Genes. 24. 12. 63.

should

should bring with it, euen in our sence and thankfull acknowledgement, a thousand times more sweetnesse and comfort, then that which is cast vpon vs by Gods ordinary providence, without any suite at all, vnto his heauenly Highnesse.

4. Let the parties deale plainly and faithfully one with the other, in respect of their bodies, soules, and outward state. I meane it thus; That they should not deceiue and coozen one the other by a craftie concealement: of some foule disease, speciall deformity, naturall defect, &c. in body; especially, which they thinke in their consciences, and impartiall consideration, if it were their case, would breed intolerable distaste and discontentment: or of some secret inaine and cracke in their outward state, which neither the other partie, or friends, doe either expect, or suspect: For so they may bring a great deale of after-misery, and too late repentance vpon the match. For naturally we hate them which beguile vs. And a man or woman is most impatient of failing, and being disappointed of their hopes and expectations, in so great and waighty affaire as Marriage is. And therefore it were very conuenient, and much better to disclose the one vnto the other, the materiall infirmities and wants in either of their bodies or goods, though with hazard of missing the match; rather then the one to obtaine the other, with guile cunning, and after-discomfort. I said also, in respect of their soules; by which I meane; that for the time of Wooring onely, as they call it, they should not put on a vi-zour, flourish, and shew of Religion, conuersion, and grace; when in deed and truth, there is no such matter. For this execrable imposture also, is sometimes villanously practised, to the infinite preiudice, and perpetuall hearts-griefe of the deluded partie. And not onely some parties are cunning, reserved, and faultie this way; but euen Christian friends are too often too forward, peremptory, and audacious, in giuing testimonies and assurances in such cases. Now this is the greatest guile, and most cursed coozenage of all; when one conceiues, by the present cunning carriage of the partie, and
part

partiall information of friends, that he or she hath met with a soule beautified with grace; whereas when it comes to the tryall hath iust none acquaintance with God at all.

Now I come vnto the second Point; A religious and comfortable continuance in the Marriage-state. For the happy attaiement whereof; let vs take notice of, and to heart; first, some common Duties, which are mutually to be performed on both sides.

I. Louingnesse. Which is a drawing into action, and keeping in exercise that habit of coniugall affection, Matrimoniall loue mentioned before. It is a sweet, louing, and tender-hearted powring out of their hearts, with much affectionate dearenesse, into each others bosomes; in all passages, carriages, and behauiours, one towards another. This mutuall melting-heartednesse, being preserved fresh and fruitfull, will infinitely sweeten and beautifie the Marriage state.

For an vninterrupted preservation of this amiable deportment on both sides; let them consider,

1. The wise hand of Gods gracious prouidence guided all the businesse, and brought it to passe. And he commands constancie in this louing and lightsome carriage. Pro. 5. 18, 19. *Reioyce with the wife of thy youth. Let her be as the louing Hind, and pleasant Roe, let her breasts satisfie thee at all times, and be thou ransished alwayes with her loue.* See also Eph. 5. 25. Me thinkes this charge from the holy Ghost, being often reverently remembred, should ever beate backe and banish from both their hearts, all heart-rising and bitternesse; distaste, and disaffection; all wicked wishes, that they had neuer met together, that they had neuer scene one anothers faces, &c. When the knot is once tied, euery man should thinke his wife, and euery wife her husband, the fittest for him of any in the world. Otherwise, so often as he sees a better, he will wish that his choise were to make again; and so fall off from respect to this Commandement, and from kindnesse and loue to his owne. Which is an inexpressible disparagement to Gods prouidence, and an execrable empysoner of Marriage comforts.

2. That

2. That by the power of the honourable Ordinance of Marriage, the two are made one. And therefore they ought to be as lovingly and tenderly affected one vnto the other, as they would be to their owne flesh.

3. The compassionate and melting compellations, which Christ and his Spouse exchange in the *Canticles*: *My faire one, my sister, my loue, my Dove, my undefiled, my welbeloued, the chiefe of ten thousand, &c.* whose chaste and feruent loue, that of married couples should resemble and imitate.

4. That these mutuall expressions, and exercise of this matrimoniall loue, are very powerfull to preserve chastity and purenesse in body and spirit on both sides. It is noted of *Isaac*, that he loued *Rebekah* dearly; and this was a speciall preseruatiue, that he fell not to Polygamy or concubines, as many of the Patriarkes did.

II. Faithfulnesse. 1. In respect of the Marriage-Bed; which they ought on both sides to keepe inuiolable, vndefiled, and honourable. Wherein, if they transgresse, besides an whole hell of spirituall miseries, they strike at the very sinew, heart, and life of the Marriage Knot; and become liable (if the Magistrate should doe, as God commanded amongst his people) to the bloody stroke of a violent death. And therefore it behooues all that enter this state, to be humbled, and repent for all former wantonnesse; or else, a thousand to one, it will breake out, either into a sensuall, immoderate abuse of the Marriage; which the Fathers call, Adultery with a mans owne wife; or else into a lustfull hankering after the *strange woman*.

2. In respect of domesticall affaires, and busineses of the family. The care and burthen whereof is common to them both. The Husband that hath a prodigall and slothfull wife, doth but draw water with a Siue, as the Heathen man said, and casts his labours into a bottomelesse sacke. And the wife that is matcht with an idle vnthrifty Hushand, drawes a Cart heauy laden through a sandy way, without a Horse. By which is intimated an impossibility of thriving in the world, and prospering in their outward state.

3. In the concealment of each others secrets. It is a very vnnaturall and monstrous treachery, to publish one anothers faults and frailties, or any thing, which in hope of keeping counsell, they haue communicated one to another. They are ill birds, as they say, that defile their owne nests; and franticke Bedlams that so throw dirt in each others faces.

III. Patience. Which is as precious and needfull an holy dutie, as I can possibly commend in this case, for comfortable conuersing together.

For a more prepared and constant exercise whereof; consider,

1. That two Angels are not met together in a Matrimoniall state, but a sonne and daughter of *Adam*: And therefore they must looke for infirmities, frailties, imperfections, passions, and prouocations, on both sides.

2. That it is a charge giuen to all; *That the Sunne must not goe downe vpon their wrath*: much more to Man and Wife linked together in the neereft bond.

3. That there neuer did, nor euer will come any good, by the falling out of Man and Wife. Well may they thereby become ridiculous to their seruants, a by-word to their neighbours, Table-talk to the Countrey, troublers of their owne house, and as a continuall dropping one vnto another: but they shall neuer gaine by their mutuall hastinesse, passions, and impatiencie. What good can come by a mans anger and indignation against his owne flesh? What prodigious madnesse is it for them to grow strange, whom so many and perpetuall bands haue tyed so fast; and who without dearest and most intimate familiaritie, can neither enioy ciuill contentment or peace of conscience? Suppose that the heart should fall out with the head, and deny vnto it, those spirits which become animall in the braine, and serue for exercise both of sence, and by consequent of the higher part of the soule; What would follow, but distemper, distraction, and madnesse? Or that the head should fall out with the body; and thereupon restraime from it the influence of animall spirits, the instruments of the quickning and moouing it; What would

would become of the head, when the body were dead? Proportionable mischiefs and miseries fall out vpon the Marriage-state, by falling out, strangenesse, bitternesse, and angry reseruednesse betweene the parties.

This grace then will be of excellent vse, and must be exercised many wayes:

1. In bearing with the wants and weakenesses, infirmities and deformities of each other. And let the man, (for the woman is the weaker vessell) remember for this purpose; how many faults, frailties, and falls; and how many times Christ remits and pardons to his Spouse the Church. And hee ought to loue his wife, as Christ doth the Church, Eph. 5.25. The body doth not reiect the head, because it is bald, or but one-eyed: The head rageth not against the body, because it is deformed or diseased, but doth rather con-dole and sympathize.

2. About crosse accidents in the family, losses in their outward state; going backward of businesse, &c. They must not lay the fault one vpon another, to the breaking out into choler, impatiencie, and stamping; but both ioyne with blessed *Iob*, in that sweet and meeke submission to Gods pleasure: *The Lord hath giuen, and the Lord hath taken away: blessed be the name of the Lord.*

3. In waiting for the conuersion of one another; if either prooue vnconuerted. In which case, be patient, pray, and expect Gods good time. We haue God himselve a sweet Parterne for this purpose. See before, pag. 102. Or if the one be but a Babe in Christ, weake in Christianity; deale fairely, louingly and meekely. Let our Lord Iesus his tender-heartednesse to spirituall yonglings, teach vs mercy this way. See *Isa. 40.11.*

IV. An holy care and conscience to preserue betweene themselves, (for there is a coniugall, as well as virginall and viduall chastity) the marriage bed vndefiled, and in all honour and Christian purity. It ought by no meanes to be stained and dishonoured with sensuall excesses, wanton speeches, foolish dalliance, and other vncleane incentiues of lust, which

Iob 1.11.

Heb. 13.4.

which marriage should quench, not inflame. Euen in wedlocke, intemperate and vnbridled lust; immoderation and excessse, is deemed both by ancient and moderne Diuines, no better then plaine adultery before God.

Two ancient worthy Fathers, *Ambrose* and *Augustin*, speake thus: *What is the intemperate man in marriage, but his wiues adulterer?* The resolution of the best sound to the same sence.

As a man may be a wicked drunkard with his owne drinke; and a glutton, by excesssiue deuouring of his owne meat: so likewise, one may be vncleane in the immoderate vse of the marriage bed.

Euen Popish Casuists discouer and detest aberrations and exorbitancies of married couples in their Matrimoniall meetings. (But reade such passages with much modestie and iudgement.)

Nay heare what a very Philosopher saith of the point: *In the priuate acquaintance, saith he, and vse of marriage, there must be a moderation; that is, a religious and a deuout band: for that pleasure that is therein, must be mingled with some seuerity. It must be a wise and conscionable delight. A man must touch his wife discretely, and for honesty, &c.* Another thus: *Marriage is a religious and deuout bond: and that is the reason, the pleasure a man hath of it, should bee a moderate, stayed, and serious pleasure, and mixed with seuerity: it ought to be a delight somewhat circumspect and conscientious.*

We may conceiue, what moderate, reuerent, and honourable thoughts Antiquity entertained of the Marriage state, and coniugall chastity; by *Euaristus* words, *Epist. 1. ad omnes Episc. Aphri.* Let new married couples, saith he, for two or three dayes ply Prayer, — that they may haue good children, and please the Lord in their marriage duties.

conuenire non debent. *Greg. Tom. 2. in 1. Sam. cap. 15. Col. 1572.* Coniuges seipsos vi debent non ad turpitudinem meretricis obsecratis, sed ad temperantiam honestatis. *Ibid. Col. 1573.* Si subaudiamus 750, preceptum erit ad coniuges, ut pudice, & quæ decet honestate matrimonij inter se colant, ut vir cum vxore temperanter & castè habitet, nec torum maritalem indignis lasciujs perturbet, sciãtque coniugati non quiduis sibi licere: sed vsum totius legitimi debere esse moderatum, ne quid alienum à coniugij pudore & castimoniam admittant. *Par. in v. 4. cap. 13. ad Heb.*

Conc. Tom. 1. pag. 106. edit. Bin. Though I agree to Osianders censure, Cent. 2. lib. 1. cap. 2. pag. 4. yet in the sence I cite it, it fully serues my turne.

a August. contra Julia. Palat. lib. 2. pag. 322. Inter perans in coniugio, quid aliud nisi quidem adulter vxoris? And at the bottom of the same page; Nec vocare dubitare, (speaking of Ambrose, whom he approaches) vxoris adulterum, intemperantem maritum: omne coniugij bonum penitus non cupiditate carnis, sed fide potius castitatis: non motu passionis, sed scdere coniunctionis: non voluptate libidinis, sed voluntate propagationis.

b Adulter est vxoris propriæ amator ardentior Hier. in cap. 18. Ex. b. Ex Xysti Pythagorici Sententiis. Nihil est scdus, quàm vxorem amare, quasi adulteram. Idem lib. 1. contra Iovinianum ad fin.

Debent quidem coniuges debitum sibi inuicem reddere, sed turpiter

Now all intemperate, excessive, or any wayes exorbitant pollutions of the marriage-bed, though Magistrates meddle not with them, because they lie without the walke of humane censure; yet assuredly Gods pure Eye cannot looke vpon them, but without repentance will certainly plague them.

Methinkes therefore, if the feare of God, awefulnesse to his All-seeing Eye, loue of purity, &c. will not restraine from immodestie and immoderation in this kinde; yet that flauish horror, lest God should iustly punish them therefore, with no children, mis-shapen children, idiots, or prodigiously wicked children, or some other heavy crosses, should fright them from such abhorred filth.

In the next place, let vs take a view of, and to heart, duties peculiar and proper to each scuerally.

I. To the Husband:

1. Let him behaue himselfe as an head to the body, 1. Cor. 11.3. Eph. 5.23.

1. The head is, as it were, the glory and crowne of the body: So let the husband shine, and shew himselfe in a kinde of eminencie, excellencie, and authoritie ouer the wife. To be an head, implies and imports a preeminence superiority, and soueraignty, as appeares by the Apostles gradation, 1. Cor. 11.3. Man is the womans head, Christ is mans head, God is Christs head. For procuring and preseruing which; Let the husband bee manly, graue, worthy; not light, vaine, contemptible: Let him not be bitter, wayward, passionate: Let him not be base-minded, vicious, vaine glorious: Let him not bee a drunkard, a gamester, a good-fellow. Dissolutenesse, and a disordered life in the Man, doth much abate and diminish the wifes respectfulnessse and reuerence vnto him. Maiestie, authority, venerableness in any Superiour, is not any wayes more lessened or sooner lost, then by light behauiour, personall worthlesnesse, or vnworthy deportment in his place. Whereas true worth, goodnesse, grace, shining from within, doth beget a more louing reuerence, and reuerent loue, then all outward formes of pompe and state; then any boysterousnesse, or big lookes can possibly produce.

2. The

a Non immerito
capiti quasi con-
sultori suo cetera
membra famulan-
tur; & circumse-
runt illud setulij
gestamine sicut
numen; atque in
sublime locatum
vehunt. *Ambrosius*
Hexam. l. 6. c. 9.

2. The Head is the seate of vnderstandings, wisdom, discretion, forecast. Out of which consideration; Let the husband stirre vp, quicken, and enlarge his manly spirit, to comprehend, and rightly conceiue all affaires, prouisions, occasions, offers, ingenuous deportment, and worthy vsages, which may any wayes procure and promote his wiues true contentment, honour, and happinesse. It is his necessary and noble charge, with a speciall and punctuall care, and casting about to prouide for her soule, body, comfort, and credit; with all meekenesse and loue, to instruct and informe her in all passages of her duty, and procurements of her good.

3. The Head indeed hath the precedency and prerogative of noblest operations, and the soules diuineſt acts, by the benefit of its natie temper and constitution, seate of the senses, and other proper instruments fitted for such high employments, and challenge of that excellency; yet notwithstanding, the body and other parts are animated and enlued with the very same soule, both for substance, faculties, immortality, actiuenesse, euery way: So that if the foot, for instance, had an eare, an eye, an animall spirit, and an organization, as the Philosophers speake, apted for such functions, it would heare, and see, and vnderstand as well as the head. And therefore the head, by a naturall instinct, as it were, and sympathie, doth continually and tenderly, with fresh successions of a liuely and quickning influence, cherish, and refresh other parts as well as it selfe. The husband, by the benefit of a more manly body, tempered with naturall fitnessse for the soule to worke more nobly in; doth, or ought ordinarily outgoe the wife in largenesse of vnderstanding, height of courage, stayednesse of resolution, moderation of his passions, dexterity to manage businesse, and other naturall inclinations, and abilities to doe more excellently; yet notwithstanding, let him know that his wife hath as noble a soule as himselfe. *Soules haue no sexes*, as *Ambrose* saith. In the better part they are both men. And if thy wiues soule were freed from the frailty of her sexe, it were as manly, as noble;

• Anima enim sexum non habet. Sed ideo fortasse femineum nomen accipit, quod eam violentior zelus carnis angit. De virg. l. 3. fol. 14.

as vnderstanding, and euery way as excellent as thine owne : Nay, and if it were possible for you to change bodies, hers would worke as manlily in thine, and thine as womanly in hers. Let the husband then bee so farre from insulting ouer, contemning, or vnderualuing his wiues worth, for the weaknesse of her sexe; that out of consideration that her soule is naturally euery way as good as his owne; onely the excellencie of its natieue operations, something damped, as it were, and disabled by the frailty of that weaker body, with which Gods wise prouidence hath clothed it vpon purpose, for a more conuenient and comfortable, but ingenuous seruiceablenesse to his good; that, I say, hee labour the more to entertaine and intreat her with all tenderesse and honour, to recompence, as it were, her suffering in this kinde for his sake.

4. The Head is the well-spring of all quickening motion and sence, liuelinesse and lightlomnesse to the body. If the deriuation of animall spirits from the braine, were restrained and intercepted for a while; the body would bee presently surprized with a sencelesse dampe and dead palsey. The wife for the husbands sake, hath forsaken her natieue home, fathers house, father, mother, and many comforts in that kind : And therefore good reason shee should expect now, and receiue from her Head; new matter, and a continued influence of light-heartednesse, comfortable enioying her selfe, and cheerefull walking. If hee to whose company and conditions shee is now so neerely and necessarily confined, and, as it were, enchained, proue dogged, shee holds her selfe vtterly vndone for any outward contentment.

2. Let him dwell with her, according to knowledge. 1. Pet. 3. 7.

1. By a wise discovery at the first, and timely acquainting himselfe with her disposition, affections, infirmities, passions, imperfections; and thereupon with all holy discretion, apply and addresse himselfe in a faire and louing manner, to rectifie and reforme all hee can; and to beare the rest with patience, passing by it without passion and impa-

tiency,

tiency, still waiting vpon God by Prayer, in his good time, for a further and more full redresse and conformitie. One of the rankest rootes of distastes and discontentment in the Marriage-state, is the neglect of a punctuall obseruation of each others properties; of taking the right measure of each others manners, vpon purpose, that with mutuall patience and forbearance, they may support each other in loue, and louingly beare one anothers burthens. Memorable is that speech, and may be a fit medicine against marriage-iarres; which a reuerend man receiued from an husband, being asked how such a cholericke couple could so consort together: *Thus, saith he, when her fit is vpon her, I yeeld to her, as Abraham did to Sara; and when my fit is vpon me, she yeelds to me: and so we neuer strine together, but asunder.*

2. By a prouident, discreet, and patient ordering, guiding, and managing businesses abroad, and family affaires; without that carking, impatiency, preuention, and distrust of Gods prouidence; without that clamour, boysterousnesse, and confusion, with which worldlings are woont to trouble their owne houses. It is incredible to consider the vast and vnvaluable difference betweene the comforts, calmenesse, and many sweete contentments of an houshold, gouerned by the patient wisedome of an heauenly-minded man: and the endlesse brawlings, bitter contestations about trifles, disorders, domesticall hurly burlies, &c. which haunt that family, where a cholericke, couetous, and hairebrained husband doth domineere. This latter, is like the middle religion of the ayre, continually torne and rent with fresh commotions, thunders, and many tumultuous stirres, which rise at first from a thing of nothing; a thinne inuisible fume drawne out of the earth: So earthly things, vainer then the most vanishing vapour, doe ordinarily raise in such Nourceries of disquietnesse and noise, a world of needlesse troubles, passionate distempers, and selfe-vexations. But the former is like the highest part of the aire, full of calmenesse, tranquillitie, and constant light; the Sunne of righteousnesse shining still vpon it with the blessed beames of patience, con-

tentment and spirituall noblenesse of minde, doth from time to time dissolue and driue away all mists of worldly mourning, stormes of bitternesse and brawling, matter of such fencelesse and brainelesse molesting one another; and doth with a sweete and kindly heate refresh and support the heart, against all cholericke encounters and crosse accidents, by vertue of such heauenly and healing cordials as these, which were wont to calme and repell the most tempestuous assaults vpon the afflicted Saints, Job 1. 21. 1. Sam. 3. 18.

3. But aboue all, by leading his wife in the way of life, and *path, that is called Holy*. This is the flower and crowne of all his skill, to be a blessed and manly guide vnto her, towards euerlasting happinesse. For want of this wisdom, and will, many a poore soule lies bleeding vnto eternall death, vnder the bloody and mercilesse hand of an ignorant, prophane, or Pharisaicall husband; which perhaps may haue knowledge enough and too much, to thrive in the world, to prosper in his outward state; to prouide for posterity; nay to oppresse, ouer-reach, and defraud his brother: But no wit, no vnderstanding, no braines at all, to teach, and tell his wife one foote of the right way to Heauen: *Wise to doe euill, as the Prophet speaks, Ierem 4. 22. But to doe good, no knowledge at all:* No holy habit or heart to pray with her, to instruct, and incourage her in the great mystery and practice of godlinesse; to keepe the Sabbath holy, and daies of humiliation; to reade Scriptures, repeate Sermons, and conferre of good things with her, &c. from which he is so farre; that although it be the strongest barre to keepe her from grace, and the bloody cut-throate of both their soules; he will needes perswade her that all this is too much precisenesse. And yet heare *Chrysostome*: *Let them both goe to the Church, and afterward at home let the husband require of the wife, and the wife of the husband, those things which were there spoken and read or at least some of them.* And in the same Sermon, *Teach her*, saith he, *the feare of God; and all things*

* Ad Ecclesiam quisque accedat, & eorum quæ ibi dicuntur, & leguntur, vel partem aliquam domi, & vir ab vxore, & vxor à viro exigat.

¶ In Epist. ad Eph. Sermon. 20. Col. 894. Doce timorem Dei, & omnia tanquam ex fonte abunde adfluent, eritque domus tua innumereis bonis repleta. Ibid. Col. 895.

will flow in abundantly, as out of a fontaine: and thine house will be replenished with innumerable good things.

4. By a conscionable and constant care also, for the conversion, and ^bsaluation of their ^cchildren and seruants. E- uery husband and head of Family is as it were, a Priest and Pastour in his owne ^dhouse; and therefore, if he take not a course to catechize them, pray with them, prepare them for the Sacrament, and to bring them vp *in the nurture and admonition of the Lord*, as the Apostle counsels, Ephe. 6. 4. to re- strain them all he can from lewde courses, ill company, the corruptions of the time: but suffer them to haue their swinge in their youthfull rebellions, vnhalloving the Lords Day, Alehouse-hauntings, stubbornesse against the Mini- stery, &c. vntill many times they swing in an halter, as they say: Let them then know, that all those sinnes they so runne into by such grosse neglect and default, are set vpon his score, and hee must bee exactly countable, and full deately answer for them at that great and last Day. Nay let mee further tell him that, which will make his eares to tingle, and heart to tremble, if it bee not of Adamant, and his heart-strings turned into Iron sinnewes: Those his children and seruants, which by his impenitent omissions and vnconscionableness in this kinde, haue perished in their sinnes, will curse him for euer heereafter amongst the fiends in hell. They will follow thee vp and downe in that euer-burning Lake, with direfull bannings, and hideous outcries; crying out continually: Woe vnto vs, that euer wee serued such a wicked and wretched master, that had no care of the saluation of our soules, tooke no course to saue vs out of these fiery torments. Euen thine owne deare children in this case, will yell in thine eares world without end: Woe and alas, that euer wee were borne of such accursed parents, who had not the grace to teach vs betime the waies of God; to keepe vs from our youthfull vanities, and to traine vs vp in the paths of Godlinesse! Had they done so wee might haue liued in the endlesse ioyes of Heauen; whereas now damned soules, wee must lie irrecoverably in these euerlasting

^b Iob non tantum pro corpore filiorum sollicitus erat, sed plus de anima cogitabat. Orig. lib. 1. in Job.

^c Diligatur proles non ut nascatur tantum, verum etiam ut renascatur. Nascitur enim ad poenam, nisi renascatur ad vitam. Aug. de nuptijs & concupiscentia. lib. 1. cap. 17.

^d Veruntamen charissimi in tanta morum diuersitate, & tam destabili corruptela, regite domus vestras, regite filios vestros, regite familias vestras.

Quomodo ad nos pertinet in Ecclesia loqui vobis, sic ad vos pertinet in domibus vestris agere, ut bonam rationem reddatis de his qui vobis sunt subditi. Aug. in Psal. 50. p. 596.

flames. Oh, will they say, it was the bloody knife of our owne deare parents vnconscionable, and cruell negligence, that all our life long stuck full deepe in our soules, and hath now strangled them with euerlasting horror ! That this must needs bee so, ordinary obseruation, common experience doth too often confirme. Wee heare many times many miserable malefactours bitterly complaine at the place of execution, against Parents and Masters carelesse and consciencelesse in this kinde ; and saying : If they had had care and conscience to haue taught and restrained vs betime, wee had neuer come to this Dogges death, and shamefull end. How much more will they cry out against them with endlesse yellings, when they shall feelee the flames of hell ?

II. To the wife.

1. Let her be in subiection to her head.

1. By a reuerent and humble perswasion of his precdency and authority ouer her, grounded and ingrauen in her resolution principally : 1. By vertue of diuine ordination, Gen. 3.16. Ephes. 5. 24. Though 2. The very law of nature, 3. Her husbands headship, 4. Womanly infirmity may also bee powerfull motiues to this purpose. For if her heart begin to swell, and bee lifted vp with an overweening conceit of a sufficiency aboue her sexe ; so that she grow discontent, and impatient of contradiction and command, she brings a world of vnecessary misery and molestation into her owne house, and lies in a grand transgression and grieuous sinne against the institution and honour of the marriage-state. It is no noblenesse of birth, greatnesse of portion, nimblenesse of tongue, pregnancy of witte, or any other excellency incident to her sexe, which can giue her any right or priuiledge to seize vpon the soueraignty, and take the raines into her owne hands. Some seruants also may be wiser then their masters : some subiects more politicke then their Prince ; but that giues them no warrant ; nay, for all that, it were monstrous and vnnaturall villanny for any seruant thereupon to domineere ; or priuate man to rush into a Royall Throne.

No

* Quod si tu nobilissima es, maritus tuus aut nobilissimus sit per te, aut tu ignobilis per illum.

No sufficiency of gifts, or singularity of worth must iustle vs out of that ranke and station, wherein Gods wise prouidence and all-seeing wisdome, hath placed vs. A man may bee a superiour in power and place, to his superiour in parts and personall endowments. No pretence then or plea on the womans part, can possibly procure any dispensation against God and nature, of vnwomanly domineering and deposing her head.

2. By an hearty and cheerefull submission: 1. To all his lawfull and honest dictates and directions: For her personall behaviour and carriage; that it may be fashioned and addrest, with an ingenuous and louing accommodation of her selfe to doe him all the honour, and giue him all the contentment she can possibly with good conscience: for educating, ordering and disposing her children, seruants, and other domesticall affaires (wherein notwithstanding there are some passages, more proper and natie to her sexe, in which, except she be witlesse, gracelesse, and strangely weake, it will bee very vnmanly, dishonourable and vnworthy for him to bee too meddling, prying and pragmaticall:) But aboue all, for guiding her aright in the sweet and glorious path of Christianity, that after their neereft, and dearest comfort, and communion in the best things and spiritnall blessings, which onely can allay the smart of all crosse accidents, and sweeten the bitterneffe of a few and euill dayes in this vale of teares, they may for euer bee crowned together in heauen. 2. To all his reasonable, and Religious restraints: not onely from wicked haunts, and customes, sinfull fashions, and passions: but in case of inconuenience, dishonour or iust displeasure, for the abridging, or abandoning of her ease, will, desires, delights, this or that company, conformity to the times in her attyre, &c. For the Spouse, for Christs sake, soueraignty and loue, doth deny her selfe, her owne reason, and wisdome, her naturall witte, and wilfulnesse, her passions, pleasures, and profits, her ease and liberty, &c. And the wife is charged by blessed *Paul*, to bee subiect to her husband, *as the Church is to Christ*, Ephe. 5. 24. 3. To all his motions, admonitions,

as μαρτ.
Ephes. 5. 24.

admonitions, counsels, comforts, reproofes, cammands, countermands, euen *in every thing*, onely *in the Lord*. So wee see the body to rest vpon the heads motion, either for rest, or motion. In a word, she ought like a true looking glasse, faithfully to represent and returne to her husbands heart, with a sweete, and pleasing pliability, the exact lineaments and proportions of all his honest desires, and demands; and that without discontent, thwarting, or sowrenesse. For her subiection in this kinde should be as to *Christ*, sincere, hearty and free.

as τὸ ἡμεῖς.
Ephes. 5. 21.

Prou. 31. 12.
Lib. 2. De. Christi-
anâ form. p. 360.

2. Let her be an helper, Genesis 2. 18. and do him good all the dayes of her life, at all times, vpon all occasions, in all estates; of aduersity, or prosperity; acceptation, or disgrace; sicknesse, or health; youth, or old age, &c. and that, with kindnesse and constancy. A most memorable, and famous parterne for this purpose is recorded by *Vines*. A yong, tender and beautifull maid was matched (as he reports) to a man stricken in yeeres: whom after shee found to haue a very fulsome and diseased body; yet notwithstanding out of sense and conscience, as it seemes, that now by Gods providence she was become his wife; shee most worthily digested with incredible patience, and contentment, the languishing, and lothsomnesse of an husband continually visited and vexed with variety and new successions of most irkesome and contagious diseases. And though friends and Physicians aduised her by no meanes to come neere him, for feare of danger and infection; yet for all this, shee passing by, with a louing disdain and contempt, these vnkinde disquisitions, plied him still night and day with extraordinary tendernesse and care; with obsequiousnesse and seruices of all sorts, aboue her strength and ability, or possibility, as the Author saith: had not her dearest coniugall affection supplied and supported her weake body, with fresh accessions of vigor and vnweariednesse. Shee was to him Friends, Physicion, Husband, Nurse. These are nothing: Shee was Father, Mother, Brother, Sister, Daughter, euery thing, any thing, to doe him good any manner of way. Nay, had there bin one exquisite quintessence of tendernesse, dearenesse,

nesse, affectionatenesse, and loue collected and extracted from all these; it would hardly haue matched her mercifulnesse, and melting affections towards him. In case of want, by reason of extraordinary expence, and excessiue charges about him; she sold her Rings, chaynes, and richest attire; she emptied her cupbord of plate, her cabinet of chiefest and choysfest Jewels, to doe him good. And when hee was dead, and friends came about her rather to congratulate her happie riddance, then to bewaile her widdowhood; shee did not onely deprecate and abhorre all speeches tending that way: but protested if it were possible, shee would willingly redeeme her husbands life, with the losse of her five dearest children. And though as yet, the flower, and prime of her beautifullest and best time was not expired; yet shee strongly resolu'd against a second match, because, said shee, I shall not finde a second *Valdanna*; (for so her husband was called.) Whence it appeares, that this worthy woman was wedded to her husbands soule; not to his body: no infirmity or deformity whereof could coole or weaken the manlinesse, and feruency of her loue. Such choyse as this, were the way to make wiues neuer weary of their husbands. Whereas affections fastened onely on a mans outside, are subiect to the tedious misery of inconstancy and change, and torture of many wicked and impossible wishes, according to the vanity and vexation of its transitory obiect. Against which heare the indignation of an ancient Father: *But thy husband, saith he, is growne vnhandsome, and homely. He once pleased thee: wouldest thou euer be choosing an husband? The Oxe and the Horse like their mate: And if the one be changed, the other knowes not how to draw; but wants, as it were, halfe of himselfe: But thou refuseth thy Yoke-fellow, and wouldest oft to change.*

Helpfulnesse to her husband, must be vniuersall; apprehending and improouing with all readinesse and loue, all opportunities to doe him any good in soule or body, name, estate, &c. In a speciall manner shee must learne, and labour with all meekenesse of Wisdome and patient discre-

Sed horridus & incultus est. Semel placuit: nunquid vir frequenter est eligendus? comparem suum & bos requirit, & si mutetur alius, trahere iugum nescit compar alterius, & se non totum putat: Tu iugalem repudias trum, & putas sepe mutandum. Ambros. Hexam. lib 5. cap. 7.

tion,

tion, to forecast, contriue and manage, as her more proper and particular charge, househould affaires, and businesses within dore, as they say. For which, see a right noble glorious patterne, Prou. 31. For the pride, vanity, idlenesse and luxury of these last times, wherein there is so much hell vpon earth; such an impetuous raigne and rage of sinne in all sorts, hath transported also that sexe into many monstrous degenerations: So that our great women in these dayes would be very loth to worke after this sample, though set by the holy Ghost himselfe: Yet heretofore right Noble Princesses and daughters of mighty Kings, made conscience of a particular Calling, and disdained not to put their hands to huswifery. See Gen. 18.6. And 27.14. 2.Sam. 13.8.

But aboue all, let her bee assistant to him in setting vp, and forward the rich and Royall trade of grace; in erecting and establishing Christs glorious Kingdome, both in their owne hearts, and in their house. This is that *one necessary thing*, without which their family is but Satans seminary, and a nurcery for hell. And therefore let her bee so farre from dawpling a contrary way (*a cursed villany of some wicked wiues abroad in the world*) or dead-heartednesse this way, which is the graue of all spirituall graces, that in case of negligence and slackenesse, she should labour by all wise, modest, seasonable insinuations, to stirre vp and quicken her husband to constancy and feruency in religious exercises of prayer, reading, catechizing, conference, daies of humiliation, and other househould holy duties. As the two greater lights of Heauen doe gouerne this great world with their naturall: so let the husband and wife guide the little world of their family, with the spirituall light of diuine knowledge and discretion. When the Sunne is present in our firmament, the Moone out of a sence, as it were, of a naturall reuerence to the fountaine of all her beauty and light, doth vaile her splendor, and retire her beames. But when hee is departed to the other Hemisphere, shee shewes herselfe, and shines as a Princess amongst the lesser lights. When the husband is at home, let the wife onely, if need be, serue as a louing remembrancer

brancer to him, to keepe his turnes and times of illighting and informing the ignorant, darke and earthy hearts of their people. But in his absence comes her course, when her graces of knowledge and prayer, &c. ought to shew forth themselves, and shine vpon them, to preserve them from coldnesse, and that dreadfull curse which hangs over the head of those that know not God, and shall certainly fall vpon those Families that call not on his Name. See Jerem. 10. 25.

For conclusion of the point, and crowning of the marriage-state with sound and lasting comfort in the meane time, and with euerlasting peace and pleasures at last: Let man and wife ioyntly labour to sweeten and sanctifie their mutuall cariages, both common and seuerall duties each to other, with often and constant meeting together in prayer. For perswasion to which practise: Consider such places as these, ^a Gen. 25. 21. ^b 1. Cor. 7. 5. ^c 1. Pet. 3. 7. That precise passage in ^d Ambrose: *You must both* (speaking of married couples) *rise in the night to prayer, and God is to bee intreated of you with ioynt supplications.* ^e Continually, saith Chrysostome, *teach her profitable things, and pray together.*

If beside Family-prayers, wherein the more generall affaires of the household are to bee commended vnto God, man and wife make conscience also of this more priuate duty betweene themselves, wherein many particulars are to bee petitioned, onely proper and indiuiduall to that neere society; I say, if they let themselves vnto it with sincerity of heart, it may be a notable helpe, and by Gods blessings prooue a soueraigne antidote against any roote of bitterness, heart-rising, dissention, or discontent betwixt them: (wrath, and ill-will towards any, lurking in the heart, doth vtterly dampe and empyson the power and comfort of prayer, much more towards one tyed vnto thee with so many deare and perpe-

^a וְנָשָׂא אֶת־בְּרָכָה
Ad coram, coram,
in praesentia vx-
oris suae. Baxter-
sim.

Ob vxorem, i. e.
ea praesentia &
vna cum illa.

Junius.

For and before his
wife: and so it se-
meth to be some so-
lemn prayer which
they made together
for this matter.

Ainw.

^b Loquitur, scilicet
Par. De arbitra-
rijs, leionijs & ora-
tionibus, quae pub-
lico Ecclesiae in-
stituto, vel priuato
coniugum arbi-
trio suscipiebantur,
atque susci-
pi debent ingru-
ente calamitate,
vel negotio aliquo

arduo publice aut priuim incumbente. ^c Alloquitur quidem Petrus maritum & vxorem dum lubet concordare esse, ut simul Deum vno animo precantur. Calo. Maritus & vxor preces quotidie vna debent concipere, ad impetrandam a Deo omnis generis bona. ^d Simul ad orationem nocte vobis sur-
gendum est, & coniunctis precibus oblectandus Deus. *De Abraham Patriarcha, cap. 9.* ^e Continuo quae
valia sunt doce, sint vobis preces communes. Chrysost. Sum. 20. 12. 6. aut Ephes.

tuall bonds; so that prayer together will make them leaue iarring; or iarring will make them leaue praying) against all immodesties, dishonours, and defilements of the marriage-bed; against want, monstrosnesse, and miscarriage of children; against wearinesse, satiety and light esteeme one of another; against plunging themselves insensibly into the gulfe of worldly-mindednesse. the canker and cut-throate of all grace, comfort, and noblenesse of minde, &c. This priuate morning and euening sacrifice offered to the Throne of grace, with heartinesse and life, will spiritualize (that I may so speake) their loue, and renew it daily vpon their hearts, with fresh, ardent, and heauenly embracements. It will marueilously sweeten all reproaches and contumelies cast vpon them for their profession by enuened tongues; when they shall come together in priuate, and complaine vnto God, and begge at his mercifull hands, patience, and Christian fortitude to take them, in submission to his will, and conformitie to his Sonne, as so many crownes of glory to their heads, and of ioy vnto their hearts, Acts 5. 41. 1. Peter 4. 14. Iob 31. 36. It will sweetly scale vnto them in the meane time, their assurance of meeting together hereafter in Heauen: and when the time of sorrow shall come, and stroke of death diuorce them for a time, conscioussnesse of their former blessed communion in prayer, will not onely serue as a counterpoyson against all slauish bitterness of immoderate griefe incident to hopelesse worldlings: but crowne their hearts at parting, (which is a precious thing) with incomparably more true, inward, lasting contentment, then if they two had couetously hoarded and heapt together, all the wealth both of this and the other golden world.

Thus much for our dealing in the world and ciuill affaires.

V. Now concerning workes of mercy, which springing from an heart, melting with sense of Gods euerlasting mercy to it selfe; quickened with a liuely faith in the Lord Iesus, and shining with sauing graces, are an odour of a sweete smell, a sacrifice acceptable, well pleasing to God, Philip. 4. 18. Hebr. 13. 16.

Conceiue

Conceiue first, there be two sorts of them; 1. Spirituall.
2. Corporall.

1. Spirituall, flow from the fountaine of truest mercy, and compassion of greatest tendernesse and consequence; euen to relieue, repaire, and refresh the pouerty, wants, and miseries of the soule. 1. By instructing the Ignorant, Prou. 10.21. and 15.7. 2. By giuing counsell to them that need, or seeke it. Exod. 18.19.&c. Ruth 3.1,&c. 3. By reducing the erroneous. Exod. 23.4. 4. By labouring the conuersion of others. Psalm. 51.13. Luk. 22.32. 5. By exhorting one another. Heb. 3.13. 6. By reproouing the offender. Leuit. 19.17. 7. By admonishing them that are out of order. 1. Thes. 5.14. 8. By considering one another, to prouoke vnto loue, and to good workes, Heb. 10.24. 9. By comforting the heavy heart, and afflicted spirit. 1. Thes. 5.14. 10. By ^bforgiuing from the heart our brethren their trespasses. Matth. 8.35. 11. By chastising delinquents. Pro. 22.15. 12. By raising those which are fallen by infirmity, with much meekenesse and tendernesse of heart. Gal. 6.1. 13. By mutuall encouragements against the cruelty and confusions of the times, and in the way to Heauen. Mal. 3.16. 14. By supporting, and mercifully making much of weake Christians. 1. Thes. 5.11. 15. By patience towards all men. 1. Thes. 5.14. 16. By praying one for another. Iam. 5.16.

2. Corporall, spring from a compassionate heart, and fellow-feeling affection, yerning ouer the temporall wants and necessities of our brethren; whereby we are stirred vp, as occasion is offered, according to our ability, to succour and support their outward extremities and distresses: To feede the Hungry: To giue drinke to the Thirsty: To clothe the Naked: To entertaine the Stranger: To visit the Sicke: To goe to those that are in Prison. Matth. 25.35. To put to an

^aEcce nec laboras, nec aliquid perdis, das consilium, & praestitisti eleemolynam. *August. in Psal. 125.*

^bNon solum qui dat esurienti cibum, sitienti potum, nudo vestitum, peregrinanti hospitium, fugienti latibulum, agro vel incluso visitationem, captiuo redemptionem, debili subuersionem, caeco deductionem, tristi consolationem, non sano medicinam, erranti viam, deliberanti consilium, & quod cuique necessarium est indigenti: verum etiam & qui dat veniam peccanti, eleemolynam dat: & qui emendat verberare

in quem potestas datur, vel obicit aliquam disciplinam, & tamen peccatum eius, quo ab illo laesus est aut offensus, dimittit ex corde, vel orat ut ei dimittatur, non solum in eo quod dimittit, atque orat, verum etiam in eo quod corripit, & aliquam emendatoriam poenam plectit, eleemolynam dat: quia misericordiam praestat. *August. Enchir. ad Laurent. cap. 72. The Schoolemen compasse some of them in this Verse.* — Consule, Castiga, Solare, Remitte, Fer, Ora. Non solum qui esurienti, & sitienti, & nudo beneficium largitatis impendit, sed qui inimicum diligit, & qui lugentis affectum compassionis, & consolationis impatitur, aut in quibuslibet necessitatibus, alijs consilium adhibet, sine dubio eleemolynam facit. *Isidor.*

Vitio, Poto, Cibo,
Redimo, Tego,
Colligo, Condo.

helping hand for raising our Brethren fallen into decay.
Leuit. 25. 35. To lend, hoping for nothing againe, &c.
Luke 6. 35.

Thus Christians ought to bee ready to distribute, willing to communicate in all kindes to the outward necessities also :

1. First; Of those of the household of faith, the principall and most moouing obiect to draw bounty from a truely charitable heart. Gal. 6. 10. 2. In the next place; Of the same: the blinde, the sicke, the aged, the trembling hand, or any that God hath made poore. 3. Thirdly; Of any ^awhosoever, in a case of true necessitie and extremitie, whatsoever the party hath been before: For there thou relieuest not his notoriousnesse, but his nature: though thou abhorre the man for his former villany; yet vpon poynt of perishing, doe good vnto the common state of humanity.

Now of these two kindes; ^bFathers, ^cSchoolemen, ^dCasuists, all concur, and conclude, that spirituall almes ^d*ceteris paribus*, as they say, are more excellent and acceptable then corporall. Because, 1. The gift is more noble in its owne nature. 2. The obiect more illustrious; Mans immortall soule. 3. The manner transcendent, being spirituall. 4. The charity more heavenly, which aimes at our brothers endlesse saluation.

Let then euery Christian conscionably and constantly endeavour to improoue to the vtmost vpon all occasions, and seasonable offers; all his spirituall abilities, heavenly endowments, illuminations of learning, morall wisdom, providence, discretion &c. all his skill in the *Ministry of Christ*; Word, and wayes of God; all his experience in temptations, cases of conscience, spirituall distempers; his spirit of counsell, comfort, courage, or what other gift or grace soeuer hee is illightened, and endowed with; to relieue and refresh euery way the soules, to procure and promote by all meanes, the eternall saluation of others.

^a *Pasce fame morientem, si non paupisti, occidisti.*

Ambrose.

Qui indigenti etiam peccatori, pauperem suum, non quis peccator, sed quia homo est, tribuit: nimirum, non peccatorem, sed iustum pauperem nutrit: quia in illo non culpam, sed naturam diligit. Greg. 46.

pastoral. admonit. 21.

Si in cellario, vel horreo non habes quod dare possis, de thesauro cordis tui potes proficere, quod tribuas, & eleemosyna cordis multo maior quam eleemosyna corporis.

August. Tom. 10. l.

Hom. 50. Hom. 6.

244.

Melius est animam semper vitare, quam verbo vitare.

reficere, quam ventrem moritura carnis terreno pascere. Gregor.

Aquinas 22. q. 32. ar. 3. Durand.

in 4. sentent. q. 7. &c.

In aliquo particulari casu, quidam corporalis eleemosyna alicui spirituali praefertur, pura magis pascendus fame moriens, quam docendus: quamvis docere simpliciter sit melius quam pascere.

melius quam pascere.

melius quam pascere.

melius quam pascere.

melius quam pascere.

melius quam pascere.

melius quam pascere.

melius quam pascere.

Let the shining light of thy diuine knowledge, spirituall
 wisdom, heavenly vnderstanding, or what other excel-
 lencies, and perfections of the minde shining in thy soule,
 resemble in all fruitfull improouement, and free communica-
 ting it selfe, that bountifull light in the body of the Sunne.
 That 1. first illighteneth that goodly Creature wherein it
 originally dwels, and makes it the fairest and beautifull-
 est thing in the world. 2. Next, it illuminates, and beautifies
 all the Orbes, and heavenly bodies about it. 3. Thirdly, by
 the projection of his beames, it begets all the beauty, glory,
 sweetnesse, we haue here below on the earth. 4. Fourthly,
 it insinuates into euery chinke and cranny of the earth, and
 concurreth to the making of those precious metals, which lye
 in her bowels. 5. Fifthly his beames glide by the sides of the
 earth, and illighten euen the opposite part of Heauen, with
 all those glorious Starres we see shining in the night. 6. Sixth-
 ly, it is so communicatiue, and greedy of dooing good in its
 kinde, that it strikes thorow the firmament in the transpa-
 rent parts, and seekes to bestow its brightnesse and beauty,
 euen beyond the Heauens; and neuer restraines the free
 communication of its influence and glory, vntill it deter-
 mine by naturall and necessarie expiration. Euen so pro-
 portionably, let the fruitfull light of thy diuine knowledge,
 and heavenly counsell especially, bee still working, shining,
 spreading to doe all possible good. 1. Let it, First, make
 thine owne soule all glorious within, fairely enlighten it
 with an humble reflection of selfe-knowledge, with puri-
 tie, peace, and spirituall prudence, to guide constantly thine
 owne feete, with all vprightnesse and patience, in the path
 that is called Holy. 2. Secondly, Let it shine vpon thy family,
 and those that are next about thee, with all seasonable in-
 structions in conuincing them of the truth, and goodnesse of
 the wayes of God, either for their conversion, or in-

visq; ad minimum, amorem & dulcedinem regni celestis, amaritudinem, & timorem gehennae annuncies,
 & de eorum salute sollicitus, ne periculum existat: quia pro omnibus tibi subiectis, qui in domo tua sunt, ra-
 tionem domino reddes. Annuncia, precipue, impetra, suade eis, vt caueant se a superbia, a detractione, ab
 ebrietate, a fornicatione, a luxuria, ab ira, a perurio, a cupiditate quae est radix omnium malorum. *de*
gust. Tom. 4. par. 2. de salutariibus dominicis pag. 341.

heart, shall bee both graciously accepted, and certainly rewarded, Matth. 10. 42.

And therefore in a second place, I infinitely desire and intreate, (and this is that which in this point I would specially presse and perswade with deepest impression) that euery one which hath giuen his name vnto Christ, rich or poore, according to his power and proportion, would with singular care and conscience addresse himselfe to a fruitfull, affectionate, and constant discharge of this much honoured dutie of almes-giuing in this kinde also, properly so called.

1. For we are bound to abound in this grace also. Therefore saith Paul, 2. Cor. 8. 7. (*As yee abound in euery thing, in faith, &c.*) *see that you abound in this grace also.* There is no religious Professour of any reputation, vpon good ground with the Church of God, but takes to heart, and desires to bee exact in all commanded Christian duties euery day, as Prayer, reading Scriptures, &c. Vpon thy secret then, and solitarie reuise and suruey of the day past, call thy selfe to a strict account; as for others so concerning this dutie also, of doing good *unto all men, especially unto them who are of the household of faith,* Gal. 6. 10. (for the discharge of this dutie ought also to bee daily; if thy abilitie will beare, and the necessities of the poore shall require: *In the morning sow thy seed, and in the euening withhold not thy hand. Gine a portion to seuen, and also to eight,* Eccles. 11. 6, 2.) and let the sense and conscioufnesse of any omission, neglect, or sloth in performing it, wound thy conscience also, humble thy soule, and quicken thine heart, with new life of resolution, and more liuely endeouour to mend euery morning; and perfume, as it were, thine euery dayes walking with God, with this sweet smelling sacrifice also of mercifulnesse, bounty, and loue, Phil. 4. 18. Let this dutie likewise with the rest, fall within the compasse of thy seuerest search, penitent melting, renewed vowes, in all thy more solemne selfe-examinations before the Sabbath, Sacraments, vpon dayes of humiliation, &c. It is a profitable consideration to thinke, that a custo-

many grosse neglect of any one Christian dutie, in its season, of which the conscience is, or may bee convinced, may intly dampe and dead the lighesome and fruitfull performance of all the rest. For example : A willing knowne omission of priuate Prayer, or set reading the Word euery day, may intercept and restraine the sweete influence of Gods woonted refreshing mercy, and the fructifying beames of his pleased countenance from thine heart, in the vse of all the other ordinances ; an affected idlenesse, and dis-employment of any one grace in the soule, when seasonable occasion calleth for improouement, may blast the comfortable exercise and sensible comfort of all the rest. For example : If thou suffer thy patience ordinarily to sleepe, when thy disauowed passions begin to breake in vpon thee like a torrent, and heate thine heart with their swelling poyson ; or when some crosse doth nettle thy desire of ease ; no manuaile though thou finde a faintnesse also to seize vpon thy faith, brotherly kindenesse, loue, zeale, ioy, and peace in belceuing, &c. Why then, when thou feelest thine inward man to begin to languish, and the whole body of Christianitie, to grow, as it were, towards a consumption ; amongst other inquisitions, why doest thou not also feare out of a godly ielousie, and labour to finde out, whether the coldnesse of thy charity, and too much neglect of releeuing the poore members of Iesus Christ, may occasion thy spirituall dampe ? It is the dutie and propertie of euery true-hearted *Nathaneel*, as to haue respect to all Gods Commandements, Psalm. 119. 6. so, though they cannot in perfection and height, yet with truth and sincere endeauour, to haue respect to a conscionable vse of all the ordinances ; to the performance of all holy duties, and exercise of all spirituall graces in their due seasons.

2. If the world hath locked vp thine heart, and congealed the bowels of thy compassions towards the poore ; let the blaze of thine outward profession shine neuer so faire, manage the heartlesse representations of externall holinesse neuer so demurely ; keepe the times and taskes of daily duties with neuer so great austeritie ; nay, though thou be able

*As I heartily loue
the amiable face of
true holinesse, so I
infinitely abhorre
the mere vize and
counterfeit of it.*

to amuse weaker Christians with some affected straines, and artificiall feruency in Prayer (for by the meere power, or rather poyson of hypocrisie and vaine glory, a man may pray sometimes to the admiration of others, especially lesse iudicious, hauing cunningly collected the most moouing passages for that purpose, from the best-gifted in that kinde, and then giuing an enforced action and life vnto them in the deliuerie, as some in other cases act other mens inuentions to the life.) I say, for all this, if the holy heate of brotherly loue doth not warme thine heart, and vpon occasion worke affectionately and effectually, I dare say, thou art rotten at the heart-roote, there is no true loue of God in thee, no grace, no hope of saluation. Let that terrible and flaming place against all couetous Pharises, 1. Ioh. 3. 17. dissolue thy frozen-heartednesse this way, and enlarge the bowels of pittie towards the poore brethren of Christ Iesus, or else neuer looke hereafter to looke him in the face with comfort, or to finde mercy at that Day. Marke it well, and meditate vpon it: *Who so hath this worlds good, and seeth his brother hath need, and shutteth vp his bowels of compassion from him, how dwelleth the loue of God in him?*

3. But aboue all other motiues of mercifulnesse to the poore, which in the Booke of God are very many, and most quickening; me-thinkes that argument which *Paul* presseth to this purpose, 2. Cor. 8. 9. should melt the most flinty heart: *For yee know, saith hee, the grace of our Lord Iesus Christ, that though he was rich, yet for your sakes he became poore, that yee through his pouertie might bee rich.* Shall the onely deare innocent Sonne of the All-powerfull and euer-blessed Lord, and King of heauen and earth, dis-inrich, as it were, and disrobe his heauenly Highnesse of that Royaltie and Maiestie aboue, and become so poore, that whereas *the Foxes haue holes, and the birds of the ayre haue nests; yet He* iactis iactant.
not where to lay his head: that through this pouertie, and pouring out his hearts-blood, hee might crowne vs with the inestimable riches of heauenly glory; with ioyes and pleasures more then the starres of the firmament, euen for euer and

Math. 8. 20.

euier; and shall not we Wormes and wretches, most vnworthy the least bit of bread we put into our mouthes, part with our superfluities, sometimes, both in respect of the necessitie of nature, and exigencie of estate, as the Schoolemen speake, to relieue the fainting soule of him for whom Christ died, and which he would take as done vnto himselfe; Matth. 25. 40. were it but a cup of cold water onely? Mar. 9. 41. Monstrous vnthankfull crueltie! mercilesnesse, meriting without Gods singular mercy, and turning mercifull our selues, the fiercest flame in the dungeon of fire and brimstone.

4. The last and euerlasting doome; at that great and dreadfull Day, must passe vpon vs according to our carriage in this kinde. Then shall there bee a seuer and sincere search and enquirie made after a workes, as the signes, euidences, and outward demonstrations of faith, and the roote of grace in the heart: or of vnbeliefe and rottenesse at the heart-roote; and consequently, as arguments of a righteous doome passed vpon the Sheepe and Goates. That glorious sentence of absolution; *Come yee blessed of my Father, inherit the kingdome prepared for you from the foundation of the world*: (which sounds out nothing but pleasures, ioyes, delights, glories, beauties, felicities, crownes, kingdomes, Angelicall entertainements, beatificall-visions, spirituall raiushments, highest perfections, vnutterable exultations of spirit, sweetest varieties, eternities) shall be pronounced vpon the godly, according to the effects and fruites of their faith, to teach vs in the meane time, what faith to trust vnto, and rest vpon for iustification; euen that which workes by loue: and at that day, to let all the world see, Angels, men and deuils, that the kingdome of Heauen is giuen onely to true-hearted *Nathaneels*, honest Professours, working beleeuers. Now in the text for this purpose, there is singled out with speciall choise, an eminent Synecdochicall instance, in one of the worthiest effects of faith, an I noblest fruit of grace; euen the point I now presse, and labour to perswade: an open-hearted, reall, fruitfull bounty and loue to Gods people, and distressed members of Christ Iesus, for Christs and their goodnesse sake,

• Cur vero non iuxta fidē sit pronuntiaturus aperta causa est: quoniam iustę sententię suę in vtrosque tam oues, quā hędos, non occulta (cuius modi sunt fides, vel infidelitas) sed conspicua testimonia allegabit vt omne os obturetur Matth. 25. 34.

fake. But that other doome of damnation, *Depart from me you cursed, into everlasting fire, prepared for the devill and his angels*; which breathes out nothing but fire and brimstone, stings and horrors, woe, and alas, flames of wrath, and the Worme that neuer dyeth; trembling and gnashing of teeth; seas of vengeance, torments without end, and past imagination; shall passe vpon the reprobates, for omission and neglect of this noble dutie. For mercilesnesse to the poore members of Christ, vnkindnesse to Christians, hard-heartednesse towards the household of faith, is one of the rankest bitterest weeds, which growes out of a gracelesse heart; a cleere pregnant euidence, that all was naught; and a notable remembrancer, as it were, to that high and everlasting Iudge, that his blessed Spirit neuer dwelt there. How deeply then doth it concerne euery Christian to practise, and ply vpon all opportunities, that most gainefull art of almsgiuing, which shall be so highly honoured at that great Day, before that glorious vniuersall presence; when euery mercilesse man shall cry to that Rocke, this mountaine, to fall vpon him, and hide him from the wrath of that iust God; which will flame vnquenchably and euerlastingly against all those, who in this life haue shut vp their bowels of pittie against His poore; and been dogged towards the dearely belov'd of his Soule.

Math. 25. 41.

Verse 22,

Eleemosyna, ars
omnium artium
quæstiosissima.
Chrysost. ad popul.
Antioch. Hom. 93.

Jerem. 12. 7.

I know, ^a Bellarmine labours to empoysen this last passage with his false glosse, and Popish sophistry.

^a De iustific. lib. 5.
cap. 3. art. Tertium
argumentum.

The causall coniunction *For*, Matth. 25. 35. as he there cauals, intimates and implyes workes meritoriousnesse.

I say no. *For*, is there a Note of consequence and order: not of the cause, or any ^b meritorious causality. The causall coniunction in Grammer doth indeed serue to shew the reason of a former sentence: but it doth not necessarily shew a reason from the cause of a thing; but many times also from the effect, and other kinde of arguments. And Logicke also

^b Enim Non designat causam efficientem, vel meritoriam Regni, sed argumentum notorium iustæ sententiæ: quod hi verè sint benedicti ab æterno scripti

heredes Regni, id est, ex electorum fidelium numero: quia operibus externis se tales probauerint. Immo ipsi benedicti negabunt se operibus suis promeritos Regnum, quoniam merita sua de Christo nescient, non agnoscent. Quando vidimus Te, &c.

teacheth, that there be diuers kinds of causes; principall, and lesse principall, &c.

Bellarmino replies: Doth not Christ there speake in the same manner, of the rewards of the godly, and of the punishments of the wicked? But no man can say, that in these words, *Goe ye cursed, &c.* that the cause is not rendred; but only the order and consequence implied: *For the wages of sinne is death*, Rom. 6. 23.

I answer: By the like fallacy also doe the Popish Impostors pleade for Iustification by workes: Euill workes damne, therefore good workes saue. Most falsely: as appeares by that rule in the Topicks: *The consequence is of no validitie, where there is not a perfect contrarietie*. Now betweene good and euill workes, there is no perfect contrarietie: ^d for euill workes are perfectly euill against the Law of God: but good workes are not perfectly good according to the Law of God. By the same reason neither doth it follow: Eternall death is the wages of sinne: therefore eternall life is the wages of good workes.

5. If thou lay out to the poore ^e cheerefully, ^f seasonably, & liberally, and yet but according to thy ^h abilitie; thou shalt become (which besides the onely course of growing comfortably rich, is also a Crowne of infinite honor) Creditor euen to thy Creator. He that hath pitie vpon the poore, lendeth vnto the Lord, and that which he hath giuen, will he pay him againe, Prou. 19. 17. And in the meane time for repayment in due time, thou hast securitie infinitely aboue all exception, a Bill vnder his owne hand, euen his owne blessed Booke; wherein to faile, were to forfeite his Deity, if I may so speake, which is prodigious blasphemie to imagine. Now what a keene spurre, and inflaming motiue is this to be mercifull: that we shall make God himselfe our Debter, the euer-springing Fountaine of Blisse, and Lord of all goodnesse, who doth all things like himselfe; omnipotently, bountifully, aboue all expectation, as becomes the mighty Soueraigne of Heauen and

^c Non valet consequentia, cum non est perfecta contrarietas.

^d Mala opera, seu mali malarum arborum fructus, damnationem ex se merentur; bona autem bonorum opera, imperfecta cum sint, & ex mixtis principijs, carne sc. & spiritu orta: non eandem respectu salutis, quam mala respectu damnationis causam, immo nullam prorsus habere possunt, ac proinde vt signa, & testimonia, non vt causae salutis, sunt spectanda. Mala habent perfectam malitiam, quae est *arsuta*, & vnum peccatum ad mortem promerendum satis est.

Ezek. 18. 4.

Iam. 2. 10.

Bona sunt imperfecte bona, nec si perfecte bona essent, merita vitae aeternae essent, quia omnia sunt debita. Luk. 17. 10.

^e Deut. 15. 10. 2. Cor. 9. 7. ^f Prou. 3. 27, 28. & 2. Cor. 9. 6. Prou. 12. 25. ^h 2. Cor. 8. 13. 14. Act. 11. 29.

Earth?

Earth? If he worke, he makes a world: If he be angry, he drownes the whole face of the Earth: If he loue, the hearts-blood of his dearest Sonne is not too deare: If he stand vpon his peoples side, he makes the Sun to stand still, and the Starres to fight: If he repay, he giues his owne All-sufficient Selfe, with the ouerflowing torrents of all pleasures and glory through all eternitie.

6. Nay, the way to thriue and fare well in the World, if our most wise God thinke it fit, is to be compassionate this way. *If thou draw out thy soule to the hungry, saith the Prophet, and satisfie the afflicted soule: then shall thy light rise in obscuritie, and breake forth as the morning, and thy darknesse bee as the noone-day: and thy health shall spring forth speedily: the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watered Garden, and like a spring of water, whose waters faile not. Thine horne shall be exalted with honour, and thou shalt not want.* It will be then a profitable Inquisition amongst others; when a man findes himselfe to goe backward in his estate, Gods secret displeasure to blow vpon his wealth, or afflict his body with painefull diseases, &c. to examine well, whether he was not ordinarily woont rather to shut vp his bowels of compassion, then to powre out his soule to the poore.

In a third place, take notice of the order of those obiects, vpon which thy Christian loue is regularly and seasonably to be directed, and thy workes of mercy discharged. The Catalogue of them runneth thus, as I conceiue.

The publike State wherein thou liuest, and whereof thou art a member, challengeth the first place and precedencie: If it liued a naturall life, as thou doest, and thou haddest but one morsell of bread, which would onely sustaine the life of one of you; thou wert to perish, that it might flourish: for it is euer better, that one member should be cut off, then the whole body consumed. * In the next place stands thy selfe;

ordinarie want: like in pietie, else we must helpe holy men being farther off, before those who haue to bee reformed, though neuer vnto vs: like in mutuall relations and obligations one vnto another; else we must preserue a truly religious brother, before a more religious stranger; a kinsman, neighbour, and benefactor, before either kinsman, or neighbour, or a benefactor alone.

Isa. 58. 10. 3. 11.

Psal. 112. 9.
Prou. 28. 27.

1. Joh. 3. 17.

* This order holds *ceteris paribus*, as they say, when other things are alike. When they bee like in pomey: else we must relieue our enemies in extreme necessity, before our owne parents in or-

then

Plus debemus diligere extraneos, qui nobis sunt coniuncti vinculo charitatis Christi; quam propinquos, qui Deum non diligunt, nec Deo seruiunt. Quare? Quia sanctior est copula cordium quam corporum. Bern. lib. De modo bene vivend. Ser. 5.

then thy wife; then thy parents; then thy children and family; then the ^h household of faith; then thy naturall kinred sprung lately from the same progenitors; then thy neereſt neighbours and common friends; then thy country-men; then ſtrangers; then thine enemies. For as thou wouldeſt be holden a *childe of the Higheſt*, Luk. 6. 35. thou muſt loue thine enemies, and relieue them too, Prou. 25. 21. Rom. 12. 20. And becauſe our naughty hearts doe naturally riſe, and ſwell againſt them with much enraged anger, diſdaine and contempt: ponder ſeriously vpon theſe points, as counterpoyſons to keepe out theſe foule fiends, and preſerue thine affections euer calme and vntained this way, and in an holy charitable temper and diſpoſition to doe them good.

1. Firſt, hee that becomes a bloody goad in thy ſide for thy bleſſed profeſſion, and becauſe thou followeſt goodneſſe, is ſtarke mad, and vtterly beſides himſelfe in matter of ſaluation. He is as a dead man without all ſenſe of ſpirituall ſelfe-murder: now it is extreme weakeneſſe, to euen thy wit (as they ſay) with a Bedlam; and barbarous inhumanitie, to wreake thy ſpite vpon the dead, and baſely to vexe a liueleſſe carcaſe with brauing inſultations.

2. Thou ſhouldeſt moſt wilfully forſake thine owne mercie, and iudge thy ſelfe more then infinitely vnworthy of euerlaſting life, of any part or portion in the rich, glorious, eternall purchaſes of His meritorious death; if thou couldeſt not frankly forgiue the greateſt wrong of thy greateſt enemy vpon this ground onely; becauſe *Ieſus Chriſt* hath freely powred out the deareſt and warmeſt blood in his heart, to purchaſe for thee (a worme, and wretch, and while thou waſt yet his desperate enemy) pardon and ſaluation from the endleſſe woes, and damnations of Hell.

3. Thirdly, the mercifull patience of God himſelfe in forbearing and bearing with infinite wrongs, and diſhonours done vnto his great Maieſtie euery day, may be a matchleſſe patterne and precedent to vs wofull ſinners, and worie then nothing, eaſily to pardon, and patiently to paſſe by all the prouocations of our fellow creatures. How many blaſphemous

mous mouthes are continually open against the Maiestie of Heauen? With what damned oathes doe they teare and recrucifie the precious body of his glorified Sonne, that sits at his owne right hand? With what monstrous lyes, and hatefull slanders doe they disgrace his Ambassadors, and vilifie his chosen? Nay, where shall you find one of those, who haue sincerely giuen their names vnto *Christ*, whose neglected innocency is not trampled vpon with the feet of pride and contempt; and whose guiltlesse fame lyes not bleeding vnder the mercilesse strokes of intemperate tongues? How many sonnes and daughters of *Belial* doe horribly, and with an high hand prophane his Sabbaths, pollute his Sacraments, and turne their backs vpon his Word? How many euery where turne themselues into barrells and beasts, euen into *fincks*; nay, and sometimes into *Sodomites*, Hab. 2. 15. by their swinish drunkenesse? How many inclosing *Nimrods*, and *Machiauellian* Landlords, *grinde the faces of the poore, plucke off their skins, teare their flesh, breake their bones, chop them in pieces as for the pot, and eat the flesh of Gods people*? In a word: How many incarnate deuils walke vp and downe the Earth with hearts and hands as full as Hell, with all manner of mischief, lewdnesse and rebellion? And yet we see in the meane time, our gracious God beares patiently with these many and prodigious prouocations. Though hee be armed with his owne vnresistable omnipotency; haue euer in a readinesse all the Angels of Heauen, all the creatures vpon Earth, all the Devils in Hell; nay, the very hands and consciences of such stubborne Rebels, to be the instruments and executioners of his iust wrath vpon their sinne: yet doth he sweetly and fairely temper, and moderate his indignation, to see if the riches of his goodnesse and forbearance, and long-suffering, will leade them to repentance. If Almighty God then, whose Maiesty, blessed and glorious for euer, is chiefly wronged euen by thy ^a wrongs also, whose mildnesse and mercy is most shamefully abused with the horrible ingratitude, and intolerable contempt of such as hate to bee reformed, bee so wonderfully patient; bee not thou peruerse: but rather

heape

Vires, vel lagenas
rectius hos dixe-
ris, aut certe tubas,
vel potius cloacas,
quàm homines.

^a Ille qui tibi iniuriatur, magis iniuriatur Deo quàm tibi, qui hoc ei prohibuit. Si ergo Deus differt vindicare iniuriam, & non est ei dedecus, nec erit tibi. Perat.

heape coales of fire vpon thine enemies head by kindnesse and loue, that thou mayest be the charitable childe of thy Father which is in Heauen; who suffers his raine to fall as well vpon heaths and weeds, as vpon flowers and fruit-trees.

4. By harbouring heart-burning and angry thoughts in thy brest against those thou art tempted to hate; thou woefully hardenest thine owne heart, which is an vnvaluabable hurt, and depriuest thy selfe all the while thou art so dogged, of the blessing, benefit and comfort of all the ordinances; not onely of the Sacrament of the Lords Supper, as ignorant people suppose, but also of Prayer, hearing the Word, singing of Psalmes, conference, &c. 1.Tim.2.8. Matth.5.23,24. Iam.1.20. Now what extreme madnesse is it, and Bedlam cruelty to thine owne soule, by cherishing and keeping warme in thy bosome, such a base dunghill Viper, as reuengefull spite, to cast the whole Frame of thy spirituall building into combustion, and to make God thine enemy, whereby thou hurtest thy selfe incomparably more, then thou canst euer possibly harme thine opposite?

^a Quodd malicia tua alteri non noceat, fieri potest: quodd autem tibi non noceat, fieri non potest.

^b Omnis malus aut ideo viuit, vt corrigatur, aut ideo viuit, vt per illum bonus exerceatur.

Aug. in Psal. 54. pag. 631.

Detrañores sunt spinæ viam inferni obstruentes viris sanctis. Ipsi etiam depascunt legites Domini, ne in paleas luxurient, & pauca grana habeant. Ipsi sunt lima à vasis gloriæ

rubiginem auferentes. A filiis Dei, quasi quodam rasorio, peccatorum elationis eradunt. Vnde Gregor. Idcirco laxat Dominus linguas detractorum in Electos, vt si quid in eis elationis surrexerit, lingua detractoris eradat. Per. Omnes mali, & amatores mundi, quasi torcularia sunt. Sic enim in torcularibus, & Vua premitur, & Oliua, vt vinum & oleum reponatur in caued: ita per nequitiam malorum hominum, qui boni & iusti sunt, multis tribulationibus fatigantur, vt animæ eorum tanquam oleum & vinum, &c. Aug. tam. 10. pag. 552. — Considera, quodd illi, qui te persequuntur, apud Deum velut molæ, ac torcularia deputantur: Tu verd quasi Oliua, & quasi Vua legitima paruo tempore pressurum malorum hominum sustinere cogeris. Ibid.

5. A great deale of spirituall good^b doth by accident accrue to the Christian, by the malice of his enemies. The raging and rayling enemies of Gods people, serue as scullions to scowre the Lords Vessels of Honour; as Shepherds Dogs to hunt Christs Sheepe into order, and to purer pastures.

1. Their narrow watching ouer his wayes to take him tripping, and prying into all passages of his life, vpon purpose to disgrace his profession, should make him walke more precisely; and to hold a continuall counter-watch ouer all his courses, that he giue no iust cause of offence, or any true matter of cauill or calumniation. Whence it is, that David prayeth, Psa. 27. 11. *Leade me in a plaine path, because of mine enemies,* or

those which obserue mee. 2. Their hitting him in the teeth with the reproch of his former finnes, should serue as a remembrancer vnto him, to reuise and renew more effectually and feelingly the great worke of his first repentance; and to open afresh a fountaine of penitent teares, or at least of new griefe, hee can grieue no more, for those particular finnes, which any dogged *Shimei*, or slanderous *Doeg* brings into his minde vpon such occasion. For it is the woont of ignorant enemies to Gods holy waies, to charge vpon his children, euen with much bitternesse and insultation, the faults and follies of their vnregenerate time. Though God Almighty hath buried them for euer in his mercy; yet they will neuer suffer them to dye out of their malice. Though the blood of *Christ* hath couered them euerlastingly from the sight of God, and search of Satan; yet their base and dunghill spite will euer and anon rake into them againe to their disgrace. Thus were *Austin* and *Beza*, two great Lights of the Church in their times; and so are many other moderne Worthies and Champions of *Christ*, dayly dealt with. In which case learned *Austin* sweetly replied to the *Donatists* vpbraiding him in such an vnworthy fashon, with the impietie and impuritie of his former life: *Looke*, said he, *how much they blame my fault, so much I commend and praise my Physicion*. And blessed *Beza*, to a fellow obiecting vnto him his youthfull Poems; *This man vexeth himselfe, because Christ hath vouchsafed mee his Grace*. And King *Dauid*, with whom I should haue begun; when *Shimei* rayled vpon him, and called him murderer; *Let him alone, and let him curse: for the Lord hath bidden him*. And yet besides this, I doubt not, but vpon these occasions *Dauids* heart bled afresh for his bloody sinne; *Augustines*, for his former heresie and sensualitie; *Bezars*, for the vanitie of his youth. 3. Their blazing abroad some speciall visible scandalous infirmitie of his, and yet to which he is haled, and as it were hurried by the impetuoussnesse of some sudden passion, or violent temptation, and which is one of his greatest griefes, and much matter of mourning in secret, should cause him to strengthen his watch, and improoue all his spirituall valour.

Hic homo inuidet mihi gratiam Christi.

2.Sam.16.11.

valour against the assaults and insinuations of it. 4. Their malicious fathring vpon him by false reports, those faults he yet neuer fell into, and yet to which hee may bee naturally much inclinable, should furnish him with more then ordinarie care and courage, wisdom and watchfulnesse, to prevent the scandall of any such guiltinesse. 5. Their slanderous laying to his charge, the things he neuer did, nor euer like to doe; which is also an hellish humour, and deuilish trick of prophanes against profession, should leade him to a strict enquire into his heart and life, to finde out some other sinne, of which, vpon that occasion, God would haue him take notice, and mortifie. It may bee thou art falsely charged with hypocrisie; looke that thou bee not earthly-minded; with pride, looke that thou be not passionate; with worldlinesse, looke that thou be not luke-warme, &c.

Thus haue I somewhat inlightned, and insisted longer vpon this point, purposely to stirre vp and quicken the spirits of all Gods people, to a fruitfull constant exercise of Christian charitie, and bounty towards their poore brethren: to be as well plentiful in workes of mercy, as precise in duties of pietie: (God loues mercy as well as sacrifice; nay, in some cases, he preferres the other before this) to be so much more mindefull and apprehensue of all opportunities, for a sincere discharge of this much vrged and honoured duty; as the wicked are malicious, and Pharises forward, to charge vpon them the contrarie.

For you know, that carnall men are extremely greedy of casting aspersions and disgraces vpon the innocencie of religious Professours. No excellencie of parts, singularity of worth, eminencie of zeale, height of holinesse, integritie and puritie of life, can possibly priuiledge the best man that euer breathed the life of grace in the bosome of the Church; from the scourge of sinnes. The only Worthies vpon earth, of whom the world was not worthy, were vexed with cruell mockings: Paul, that precious Pillar of Gods Church, was called, A pestilent fellow: nay, Christ Iesus himselfe, in whom the fulnesse of the Godhead dwelt bodily, was said to haue

Heb. 11. 36, 38.

Ingrace.

Acts 24. 5.

Ioh 7. 20.

haue a Deuill. And no marueile though they deale thus with his Children, that daily blaspheme the mighty Lord of heauen and earth, blessed for euer. Daily experience tractes them in five pestilent passages this way: It is there woont, with all their cunning, and vpon all occasions, 1. To lessen, disgrace, and disparage all they can, the graces, worth, and good parts of good men. 2. To report true things maliciously, and vpon purpose to bring them into hatred and diffamation; so *Doeg* dealt with *David*. 3. To charge vpon them, with much credulity and confidence, things they neuer did, neuer knew, neuer thought vpon, or dreamed vpon. 4. With whorish foreheads, and very impudency of hell, to fasten vpon them by slanderous imputation, those finnes and vices, in the contrary graces and vertues whereof, they are many times very eminent and remarkable. *Elijah* was slandered to be a troubler of the State; whereas in truth, hee was the strongest Pillar of the kingdome, the very chariots and horsemen of *Israel*. 5. Nay, and which is yet more, to fasten vpon them those faults, wherein themselves, hatefull hypocrites! are grossly and notoriously guilty. *Tertullus* tels *Felix*, that *Paul* was a very plague: for so is the Originall: whereas not onely *Paul* was one of the best men vpon earth: but also himselfe, a cursed cut-throate of all goodnesse, and furious opposite to the glorious Gospell. His lewd Mistresse charged *Ioseph* with an assault vpon her chastitie; whereas not onely he was most free that way, but also her selfe notoriously naught. *Ahab* called *Elijah*, a troubler of *Israel*, whereas not only that blessed Prophet was the very strength of that State; but also himselfe, by his abominable couetous Idolatrous villanies, brought confusion and misery vpon the whole kingdome.

Now out of this cunning malicious humour, carnall men lye at the catch, and are most eager to apprehend any shadow of occasion, or rather then faile, to make matter in their owne spitefull braines, or take it vp from the lying oracle of some frothy Ale-bence; whereby to staine the honour of Profession, with the vnworthiest imputations of couetousnesse, hard-

Quid mirum si homines seruis Dei detrahunt, & qui eorum vitam peruertere non possunt, famam dedecorare conantur, cum ipsum Deum, & Dominum eorum quotidie blasphemare non cessant, cum eis displicet quicquid contra eorum voluntatem iusto, & occulto iudicio facit. *Aug. Ep. 136.*

1. Reg. 18. 17.

2. Reg. 2. 13.

ἰσοφύτοις ὁ τοῦ
αἰσίου τοῦ
λαοῦ.

hard-heartednesse, vnmercifulnesse; whereas themselves, meere men of this world, are as couetous as the skinn will hold; fast nailed and glued vnto the earth; neuer in their life lift vp a ioyfull thought towards heauen, neither dare thinke seriously vpon the world to come, without a great deale of slauish sadnesse and secret terrour. And in their grasping of worldly goods, they care not a button for conscience, make no account at all of that most certaine strict account at Gods dreadfull Tribunall: but onely how to carry matters smoothly and plausibly in the eyes of men, and dawbe over their vniust dealings, with close conueyances, and trickes of wit.

I goe not about heere to Apologize for any vncharitable counterfeits, or those most odious outside-Christians, who put on the glory of an Angell in outward profession, that they may play the deuils more vnobseruedly, in Vsurious practises, oppressions, and vnconscionable griping; weare a cloake of zeale, in conformitie to the externall formes of obedience to the first Table, vpon purpose to couer their crueltie and inhumanitie, in vnder-mining and ouer-reaching their brethren, and to prey the more inuisibly vpon the simplicitie of those whom they deceiue by *Seeming*.

But yet I must tell you, that many times, euen some of Gods owne best children are full falsly and fouly charged, by foule-mouthed worldlings themselves, with worldlinesse, couetousnesse, and imputations of that nature; who by Gods mercy, are so farre from doting vpon earth, and the fading glory thereof, that in their retired and aduised thoughts, they would not loose the loue and light of Gods countenance, and testimonie of a good conscience, to winne the whole world: they would not exchange their comforts of godlinesse, and interest in a Crowne of life, for ten thousand worlds, were they all turned into one inualluable Pearle: They feelee themselves incomparably more comforted and kindly refreshed at the heart roote, with one thought of heauen, and that endlesse ioyfull rest aboue, through all eternitie, then with a world of earthly contemplations, though all

all composed of gold, pleasures, possessions, honours, Diadems, and all the glorious and most desireable treasures vnder the Sunne. And who in respect of any vnconscionablenesse, wrongs, iniustice, or wicked wayes of getting, might with sinceritie of heart, proportionably to their states and callings, take vp *Samuels* protestation: *Behold, here I am, witnesse against mee before the Lord, and before his Anointed: Whose Oxe haue I taken? or whose Ass haue I taken? or whom haue I defrauded? whom haue I oppressed? or of whose hand haue I receiued any bribe, to blind mine eyes therewith? and I will restore it.* And sincere thoughts, resolutions, and protestations to this purpose, are cleere euidences of vnearthly mindednesse. Blessed *Iob* doth pregnantly illustrate this point: His owne friend chargeth him with inhumanitie, couetousnesse, and cruelty; and thereupon inferreth that Gods afflicting hand was heauy vpon him: How much more thinke you, would the children of foales, and children of villaines, viler then the earth, of whom hee elsewhere complaines, vex him slanderously? *Is not thy wickednesse great, saith Eliphaz, Iob 22. 5. &c. and thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their cloathing. Thou hast not giuen water to the weary to drinke, and thou hast with-holden bread from the hungry. — Thou hast sent widowes away empty, and the armes of the fatherlesse haue bene broken. Therefore snares are round about thee, and sudden feare troubleth thee. Whereas, indeed and truth, righteous Iob was right nobly minded, tender-hearted, charitable, bountifull; as appeares by his confident contestation to the contrary, Iob 31. 16, &c. If I haue withheld the poore from their desire, or haue caused the eyes of the widdow to faile: or haue eaten my morsell my selfe alone, and the fatherlesse hath not eaten thereof: If I haue seene any perish for want of cloathing, or any poore without couering: If his loynes haue not blessed me, and if he were not warmed with the fleece of my Sheepe; If I haue lift up my hand against the fatherlesse, when I saw my helpe in the gate: then let mine arme fall from my shoulder blade, and mine arme be broken from the bone.*

Thus many times an imputation of worldlinesse, hard-heartednesse, vnhospitalitie, &c. is laid vpon Gods children, without all cause, truth, or conscience; occasioned, as I conceiue, (for I desire to discouer vnto you a depth of Satans malice in this point,) partly from the parties accusing and slandering; partly from the parties accused and slandered,

Occasions ministred by prophane men, are such as these:

1. First, They many times, when they finde their consciences disquieted, their former courses controulled, their carnall humours crossed and contradicted, and themselues much diseased and disturbed in the securefull pursuit of their sensuall pleasures, by the searching power of a conscionable Ministerie: or when they plainly see that their vnzealousnesse, lukewarmnesse, and formalitie in Religion, is censured and condemned by the forwardnesse, and zealous carriage and conuersation of the Saints, they seeke by all meanes, and labour might and maine, to bee meete with those Ministers which so vexen them with their faithfull Preaching; and those godly Christians, which silently disgrace them with their gracious life and zealous exercise of Christianitie. And therefore sith many times, by Gods goodnesse, they cannot finde any visible or conspicuous matter or miscarriage, to charge them with truly; because the Saints lie not in grosse and notorious finnes, such as are swearing, drunkennesse, lying, vncleannesse, Sabbath-breaking, idlenesse, the vanities of goodfellowship, &c. as themselues are wont; therefore, I say, they audaciously diue into their hearts with vnhal-
lowed censures, and lay vnto their charges those inuisible errors, which none can see but Gods All-seeing Eye; and from which they cannot be cleared and acquit, but onely by their owne consciences, and his highest Tribunall. So that they take order that such imputations, though groundlesse and false; yet shall bee sure to cleaue to the good name of Gods Children as certainly without redresse or remedie, as they were deuised without truth or charitie. Wee may see this cleerely in the present point, and the slander of hypocrisie, which

which is also the ordinary portion of the best, from men of the world. When prophane opposites vnto grace pry curiously into all the wayes of Gods Childe, and can finde nothing so faulty in his outward carriage, or reprocueable in the ordinary course of his life, as they expect and desire; yet, lest they should not shew themselves the right children of Satan, the Accuser of the Brethren; they will be meddling one way or other; they will bee nibbling at his good name with some such speeches as these: Well, well, though he be an excellent Pulpit man, or a forward Professour, yet is hee not so, and so? is not hee as well giuen vnto, and greedy of the world as other men? when they heare other men commend his zeale and forwardnesse in Profession, these will be casting out such malicious doubts as these; Goe too, my masters, I feare me all is not gold that glisters. Now how is it possible, or by what outward witnesses or compurgators may the Christian cleere and discharge himselfe of the imputations of worldlinesse and hypocrisie; sith the one lyes in the greedy affections of the minde, and the other lurkes in the hidden corners of the heart? The purity and secrets of which, none can truly see and censure, but the Searcher of all hearts. Were a man accused of Adultery, Drunkennesse, or such visible notoriousnesse, there might be meanes found for the manifestation of his innocencie, by an exact scanning of time, place, and other circumstances. But this is the malicious and pestilent policie of Satan and his agents, when they see that the Saints, by the mercies of God, are free from those grosse sinnes and notorious corruptions, which ordinarily raigne in the children of darkenesse; they spitefully and cunningly lay vnto their charge, imputations of such nature, from the which, though they bee free, they cannot free themselves; and though they bee cleere, yet by reason of the malice of men, and inuisiblenesse of the matter, it will neuer so appeare; vntill the brightnesse of Christs comming bring forth their righteousnesse as the light, and their iudgement as the noone-day; and of which they haue none other ground in the world but this, because themselves are

such. For put a prophane worldling to prooue the slander of worldlinesse and hypocrisie, which he puts vpon the Christian, and hee will be able to giue you neither probable reason, nor wise word to the purpose. And no marueile; for let the matter come to examining, and hee shall finde, that man which he so miscensures, to bee both faithfull towards God, and conscionable towards man in all his wayes; Not onely innocent from oppression, corruption, wrongfull dealings, and all vnlawfull wayes of getting; but also in a speciall manner, with a most compassionate tenderneesse and loue, right dearly affected to euery true-hearted *Nathaneel*, and the whole household of faith; (which no vnregenerate man can possibly bee; and which is the truest and noblest issue of sanctified charitie) Nay, and besides, not any wayes wanting (though it stand not with the policy of prophanenesse to acknowledge it) in other charitable passages with spirituall discretion, to any truely distressed and miserable. And therefore there is no ground in the world left for such gracelesse lyes but onely this: Carnall worldlings carue conditions to other men, out of the crookednesse of their owne nature; and cunningly put on the policie of Curpurfes; who in throngs at Faires and Markets, call vpon others to beware of Curpurfes, that themselues being truely so, may with lesse suspition and obseruation, diue into the pockets and purses of true men. Many there are, who being themselues truely worldly, and hypocrites indeed, call Christians so, that the maske of their villanous hypocrisies may bee lesse marked; and themselues roote in earthlinesse, vntill they reach the very bottome of hell, and no man regard them.

2. Secondly, if a man would be irreligious and vconscionable, it is a very easie thing to grow rich and into reputation with the world. If once hee so farre harden his heart, feare his conscience, and abandon the feare of God; that hee resolues without remorse or shame, to defraud, dissemble, bribe, oppresse, put to Vsury, serue the time, make vse of all men for his owne turne, to cloake crueltie with conscience, pretend

pretend friendship, when he purposes to deale like a Turke: In a word, to plot and practise any lewde deuice or consciencelesse course, for his aduantage and rising; I doe not see how such a fellow, in these griping dayes and times of confusion, should escape wealth, preferment, and respect in the world. And as it is easie for fellowes of such ill conscience to thriue, and wicked men to grow wealthy; so me-thinkes it is no great matter for such to make sometimes very goodly shewes to the world, of bountifulnesse, and liberall profusions in feasts, entertainements, and larger doles to the poore, out of their superfluities, and heapes of ill-gotten goods. But herein (though it be well, that such goods doe good vnto some) they are like vnto theeues, who hauing robbed some rich Merchant, and taken hundreths from him, doe scatter heere and there by the way, some small pieces of siluer to the poore. But this is a very poore mends for their mercilesse bloodshed and lawlesse robberies: This is, as they say, to rob *Peter*, to cloathe *Paul*. Thus many great men keepe great houses; and that is well: it is fit, Greatnesse should be accompanied with frankenesse; but alas, they grinde the faces of the poore, and eate the flesh of Gods people, to vphold their hospitalitie. So some Ministers heape liuing vpon liuing, that so they may be enabled and furnished to purchase a great name by keeping a great house; but alas, they maintaine their port and estate with the price of the precious blood of soules, and feede the greedy humour of their Pharisaeicall good-fellowship, with the fearefull Gangrene of spirituall bloodshed. So others may bee sometimes good vnto the poore, and bountifull, as they say, in their owne houses: but alas, they marre all their almes-giuing, by vnlawfull getting; and turne that, which of it selfe is one of those sacrifices with which God is highly pleased, into * abomination and sinne vnto themselues. A goodly matter, sure, to scatter heere and there, now and then, some few drops of charitable deuotions; whereas they haue many huge and headlong torrents of gaine and goods comming in dayly; by oppression, violence, mercilesse inclosure, deuouring widdowes

Heb. 13. 16.

* Isa. 61. 8.

houses, selling the poore for old shooes, rackings, enhansings, gripings, vsuries, immoderate takings, &c.

3. Thirdly, prophane hypocrites are commonly Pharisai-
call in their almes-giuing; affect and pursue obseruation, singularitie, vaine-glorious ostentations in their contributions of charitie. Their fore-fathers the Pharises, when they gaue their almes, made a Trumpet to be sounded before them. So these fellowes, their followers, and succeeding Actors vpon the same Stage of hypocrisie, lest their good deeds should die in the distribution, and be obscurely buried in the bellies of the poore, they also get vnto themselues a kinde of tale-bearing Trumpetters too. They cunningly obserue those opportunities, and single out such objects of their commiseration, and charitable deuotions, whereby they may soonest, and most compendiously purchase a name of being good to the poore, and haue their bountifull disposition blazed abroad, with most circumstances, best aduantages, and partiall enlargements. And thus it is a very easie thing for a Pharise to be famous in this kinde: for sith he giues more for commendation, then for conscience; farre more for praise amongst men, then out of a true-hearted compassion to the party; he dares dispence with a good conscience, and take liberty vnto himselfe to place his good turnes there, where there is best possibilitie of being most spoke of, and greatest hope of the richest returne of applause and admiration. So that such an one ordinarily in his open-heartednesse, and charitable distributions, hath a special eye and inclination to those that flatter him to his face; and are like to prooue the lowest trumpets of his bountifulnesse abroad where they come. And hee is so farre from a right and seasonable apprehension of due circumstances, difference of parties, and those spirituall discretions, obseruable and necessary in such Christian exercises of loue; and from the practise of the Apostles precept, Galat. 6. 10. *Do good vnto all men, but especially to them which are of the household of faith*: that hee would rather afford his helping hand for the reliefe and raising vp of a decayed goodfellow, then of a distressed Christian.

4. Fourthly,

4. Fourthly, though carnall men bee so couetous, and hold-fast of earthly contentments, and they would rather loose their precious soules euerlastingly, then leaue them: yet if it might bee, if they were possibly compatible, they would giue any thing in the world; both to serue and satisfie themselves in the wayes of vanitie, and after to saue their soules in the day of wrath; both to partake of the pleasures of the present, and to bee secured from the vengeance that is to come. What would not the great Ones of the world giue, to purchase two Heauens; one here, and another in the other world? What would not sensuall worldlings part with, to redeeme their sinnes, if they might haue a dispensation to continue in sinne? To liue the life of vanity and lust, and after to die the death of the Righteous, and to receiue their Crowne? In such cases in their sober considerations (so that their present temporall happinesse sustaine no hazard, or diminution; nor the delights of their sweete sinne, any disturbance) they would not stand vpon any worldly good; though it were *a thousand Rammes, or ten thousand Riners of Oyle*: Nay, they would giue their *first-borne for their transgressions*; euen *the fruite of their bodies, for the sinne of their soules*. Many there are which may be easily perswaded, and can well finde in their hearts, to giue any thing towards the seruice of God, and saluation of their soules; saue themselves; I meane, their hearts and affections, which the world and their darling-pleasures haue principally possesse. Hence now it is, that many rich Ones and men of the world, being otherwise very guilty, and obnoxious in many respects, are very willing and well content many times to contribute bountifully to good vses, and to make good shew of liberalitie towards the poore; that thereby lesse notice may bee taken of their other notoriousnesse; and with some kinde of hope, so to couer and conceale many grosse corruptions from the wrath of God, and the worlds censure. For I know not how there is an inbred opinion and conceite seated in the hearts of naturall men and Papists, that almes-deeds, and such workes of charitie make amends for other miscarriages, though soule,

and scandalous ; and be pleasing to Almighty God, though the parties from whence they proceed, be polluted with secret impurities and raigning sinnes. Sith therefore they perswade their hearts, that charitable deuotions and distributions haue some power, as it were, somewhat to appease diuine wrath, and to satisfie for other sinfull exorbitancies and aberrations; and see plainly that it is the most compendious way to purchase a great deal of credit in these cold and compassionlesse times; and the onely object to diuert the eyes of the greater from the obseruation of their other faults : I say therefore, they open their hearts the more liberally, and enlarge their bowels to greater bountifulnesse; which otherwise their couetousnesse would keepe shut. Thus, many, to diminish the horreur and markeablenesse of their vnmortified lusts and open lewdnesse, exercise a good art without a good heart.

Occasions from the parties slandered, are such as these :

1. Christians, of all men in the world, are the speciall markes and ordinary objects, vpon which are discharged and exercised all kindes of malice and mischief: not onely the empoysoned arrowes of spitefull tongues, the sword of Tyrants, the flames of crueltie ; but also many lesser and lesse-markt vexations, as wrongs, oppressions, mercilesnesse, and many vnconscionable vsages. Prophane men being seated in high roomes, or besotted with the worlds fauours and flatteries, doe many times, out of their pride and malice, very contemptuously rowle downe as from aloft, indignities, insolencies, many hard and heauy inhumanities, and iniustices vpon Gods Children, as a number of neglected vnderlings. So that as the Prophet speaks; *Hee that refraineth from euill, maketh himselfe a prey.* Hee that by the mercies of God breakes out of the bonds of Satan, into the blessings and blessed estate of grace, shall for euer after, not onely bee furiously persecuted by the rage of hell, and malice of prophanenesse; but also lie more open to the insultations, wrongs and oppressions of his aduersaries, and trecherous insinuations of false friends. Sith therefore Christians, by reason of their patience, the worlds discountenance, disaffection of great Ones,

Ones, their owne resolute disallowance of all indirect courses, of any base, and vnconscionable aduantage, are many times mightily hackt vpon, and oppressd by the greedy polices, ex-pilations, and encroachments of boysterous worldlings, and causelesse opposites: and not onely so, but sometimes also cunningly, and insensibly preyed vpon euen by profest friends: (For there are a kinde of men, which putting on for the time, the glory of an Angell, mixe themselues with Gods people, and presse into their company, onely because they see and finde them to be such, as from whom, by reason of the singlenesse and simplicitie of their hearts, the vnspici-ousnesse of their charitie, the equitie and conscionablenesse of their dealing, in these coozening, supplanting, and vnder-mining dayes, they may the most fairely and easily sucke out the greatest aduantage:) I say therefore, sith Gods children are most subiect both to the wrongs of open enemies, and supplantation of seeming friends, they are many times not so enabled in outward things, or strong in their worldly state, to make such a flourish in dispersing their superfluities, as those men which get without conscience, and disburse with-out spirituall discretion.

2. A Christian dare not for his life so farre enlarge his conscience, as to gaine by any vnwarrantable meanes, or vn-conscionable course, as oppression, corruption, coozening, violence, lying, vniust dealing, &c. and therefore in this griping, and greedy age, in the highest noonetide of iniqui-tie, or rather darkest midnight of the workes of darknesse (though outward want bee infinitely counteruailed with in-ward comfort) he doth not commonly come to that excesse, and superfluitie of temporall things, which many times worldlings with wider consciences, easily and immeasurably ingrosse. The largest consciences in these last and worst dayes, are the onely deuourers, and swallowers downe of worldly wealth. A religious resolution to saue a mans soule, (more is the pitie !) is many times a notable curbe to keepe him from growing rich, and into reputation with the world. Gods blessings euen in temporall things, I deny not, are sometimes
very

Genes. 39.

1. King. chap. 22.

1. Sam. 20. 31, 32.

very plentifully vpon the right owners, Gods owne children ; and both heauenly and earthly happinesse haue bene wreathed together by the mercifull hand of God, and set vpon their heads : but if wee looke vpon the common courses holden in the world that way ; and in all forecast of carnall reason, he is likeliest to grow rich and rise, who is resolu'd to damne his soule. In ordinary conceite of prophane policie, and apprehensions of worldly wisdome, Ioseph mist a great deale of earthly contentment, and in a precise humour put from him much possibility of preferment, by not yeelding to the impure solicitations of his wanton Mistris. Micaiab, in not iumping with the foure hundred false prophets, in their lying flattery to please the two Kings : Ionathan, in not ioyning with his father Saul, for the preuention and confusion of Dauid. Had a sensuall worldling bene in Iosephs case, an vn sanctified Minister in Micaiabs, and ambitious Absalom in Ionathans, assuredly they had all yeelded to the seuerall temptations. The conscience of an vnregenerate man will marueilously stretch it selfe, and grant out very large dispensations, especially when any speciall glory, profit or pleasure of the world is in pursuit and possibilitie. It was so in all ages, and at this day many a good man, many times, of great spirit, worth, and vnderstanding, sits obscurely in a very low roome, and is kept vnder in meane estate by the worlds oppressions, because hee dare not displease God, or enlarge his conscience proportionably to the vast gulfe of the times corruptions. This is the very true reason why folly is set in so great excellency, and sinceritie seated in the low place : why so many seruants are on horse-backe, and so many Princes walking as seruants on the ground. Sith therefore the Christian is happily restrained by the checks and tenderesse of a good conscience, from all vnwarrantable meanes, and vnconscionable courses of getting ; though his bowels bee most compassionate, his heart heated with true charitie, and his desires enlarged to doe good vnto all, and all the good he can ; yet hee is many times kept short, by reason of his short pittance, from those outward reall expressions, and effects of charitie,

charitie, to which his tender-hearted zealous affection is inwardly, truly inflamed; and from those more bountifull effusions and liberalities, which rich worldlings may, out of the tythe, nay, the thousandth part of their ill-gotten goods, plentifully performe.

3. Thirdly, Christians know themselves bound in conscience to a carefull prouision for their Families; to diligence, and faithfulness in their callings; from all vnneccessarie expences, and the prodigall effusions of good-fellowship, from ambitious affectation of applause, and vaine-glory, by Pharisaicall ostentations: and therefore to the greedy obseruation of carnall eyes, and vndiscerning spirits of vnregeneration, which want no malice to mistake, or cunning to apprehend any shadow or shew of any seeming aduantage for the disgrace of good men; they seeme, and are mis-censured to hold vpon the world, to feede vpon earthly-mindednesse, not to be so open-hearted, good-natur'd, and charitably affected, as other good-fellowes, as they call them, which make no such profession of purity, and precisenesse. And this misconceit of Gods children is made more passable, by the prophane plausiblenesse of vaine-glorious worldlings. It is sooner, and more easily entertained; because vnconscionable men take any compendious course of growing rich; which their couetous humour suggests vnto them; and by allowance and exercise of vnlawfull meanes of getting, bring in many times great store of wealth with much ease; and therefore neede not toyle so in their trades, or follow the businesse of their proper callings with such attention and exactnesse. And if at any time they resolute to be more bountifull and liberall, they commonly make choyce of those times, places, persons, and other circumstances, whereby (as they thinke) their good natures may be most noted, and their names grow greatest for extraordinarie kindnesse and good-fellowship.

4. The Christian doth encline, and enlarge the bowels of his speciall compassion towards the necessities of the Saints, and conueyes the noblest issues, and effects of his inflamed charitie,

charitie, into the bosome of Gods childe. And indeede hee is so prest by the Commandement; *Doe good vnto all men, but especially vnto them who are of the household of Faith.* And there was neuer more neede: For howsoever worldlings may be bountifull one to another, and exercise many mutuall offices of kindnesse and carnall loue among themselues; yet for the most part, they are very vncompassionate, strait-laced and hard-hearted toward distressed Christians. Nay, ordinarily, they are rather ready to combine and contribute their malices, policies and purses, to throw them downe lower into outward want and misery; then to put to their helping hands for their recouery, comfort, and enlargement; though it were in their sufferings for Gods cause, and testimony of a good conscience. So that, as Christian distresses are the principall obiect of the Christians compassion and bountie: So worldlings are onely heartily kinde and open-hearted to the men of the World. Now, that you may rightly vnderstand the point, you must conceiue, that the good deeds and commendable parts of an vnregenerate man, are euer carried more boisterously and with greater noyse, are entertained of the World with a farre more generall applause and notice, then the godly actions and diuine Graces of Gods children. *The World deales with men in this case, saith a worthy Diuine, as it deales with Witches and Physicions; the Witch, though she faile in twenty things, yet if she doe some one thing aright, though it be but small, the world loneth, and commendeth her for a good and wise woman. But the Physicion, if he worke sixe hundred cures; yet if, through the waywardnesse of his Patient, or for the punishment of his Patients sinne, he faile but in one, that one faile doth more turne to his discredit, then his manifold, goodly and notable cures doe get him praise. In this manner, saith he, doth the world deale with men: If a worldly man haue but a outward gift of strength, of speech, or of comelinesse, he shall be greatly praised, and counted a goodly man; though he be an Idolater, or a prophane person; and though he swim and flow ouer in all manner of vices: But let the child of God be truly zealous in true Religion, let him be honest and holy in conuersation, yet*

Greenham.

Gods children coner many infirmities in others vnder one good gift: the vngodly buy many good gifts in others vnder one infirmity.

if

if there bee but one infirmitie in him, or if hee haue through weaknesse fallen into some one sinne, that one infirmitie against which he striveth, or that one sinne, for which he is grieved, shall drowne all the Graces of God in him, bee they neuer so great, and the World will account him a most wicked man.

It is iust so in this particular: A prophane man many times by some one speciall markable act of bounty and contribution, or for some few seasonable ostentations of good fellowship, and kinde nature, gets the start and precedency in opinion and reputation with the World, from many a gracious Christian; who beares in his bosome a constant habituall tender-heartednesse to all true necessities, and as occasion shall exact, opens his heart, his hands, and his house most ioyfully and compassionately, to refresh and comfort the needfull exigents of any true-hearted *Nathanael*. And the Worldling doth therather and more easily carry it, because in the dispersing of his doles and largesses, hee many times makes choise of such tale-bearing Trumpetters, who knowing his Pharisaicall humour, are likeliest to blaze his bounty most abroad in the World; whereas the Christian singles out specially for such purposes the distressed Saints, from whom hee expects no more but a secret and silent blessing of God in their hearts, for his goodnesse conueyed vnto them by such an Instrument.

Thus I haue discovered vnto you a mysteric of Satans malice, and the cunning despicefulnesse of prophane men, who labour many times out of pure malice, and wilfull mistakings, to fasten vpon Gods children, imputations of worldlineesse, hard-heartednesse, cruell dealing, and such like.

The occasions, as I haue largely told you, are such as these.

Vpon the Worldlings part:

1. His hearty desire to disgrace Christians, whom, sith by the Grace of God, he findes free from open grosse sinnes, presently growes to such speeches as these: Why, but are not such and such giuen to the world, as well as other men? &c.

2. He dare enlarge his conscience to courses of vnlawfull getting;

getting; and therefore it is more easie for him to open his hand now and then to some boysterous flourishes of liberal-mindednesse; especially sith thereby he hopes to repaire his reputation for his other indirections.

3. He is commonly Pharisaicall in an ambitious exercise, and more publike acting of his deeds of charity; and therefore whatsoeuer hee doth that way, is for the most part carried abroad with speciall and remarkeable noyse and notice.

4. Hee would gladly still the cryings of his guilty conscience, and seeme to himselfe to redeeme the sinnes of his soule, by a more bountifull disbursement of outward things.

Vpon the Christians part:

1. Hee is most subiect to wrongs and weakenings in his outward state; both by the violent encroachments of profest opposites, and couetous insinuations of false friends.

2. Hee dare not for any gold, or good, vndertake any vnwarrantable and scandalous course of gaining.

3. Hee findes himselfe bound in conscience, to faithfull diligence in his Calling, and Christian prouision for his Familie.

4. Hee spends the best and most of his bounty and charitie vpon the household of Faith.

But in this point, as I said before, I apologize for none but those, whom their owne consciences, and the mercifull Tribunall of God doe acquite. Let Christians looke vnto it; the World is very watchfull, and greedy with great curiositie and cunning, to apprehend the least shadow of any occasions, for the blaspheming of the wayes of God, and the disgracing of his children. And therefore euer and anon you shall heare the spirit of prophanenesse crying out, and complaining: You see these fellowes, which make such show of forwardnesse and puritie, what they are: none so couetous; none so vncharitable; none so vnmercifull, and cruell in their dealings as they; none so hard-hearted to the poore, &c. Now although such bitter speeches as these, are often the meere euaporations of pure malice, and flow from no other ground

ground in the world, but onely from the gall of gracelesse men: yet let all those which truly feare God, take heed how they giue iust occasion thereunto. Assuredly it were farre better for him, whosoeuer he be, that a millstone were hang- ed about his necke, and he were drowned in the depth of the Sea; then that by the continuance of his cruell and vaconsci- onable dealings in the world, he should minister iust occasion to any rayling *Rabshakeh*, to reuile the seruants of the Li- uing God, or to slander that holy Profession. Me thinkes, this one preseruatiue should be powerfull enough, to keepe the heart of euery Christian from doting vpon the world, or suffering it to be possessed thereof. It is this: Euery Christi- an by a fruitfull faith, may be assured of a Crowne of Life, either by assurance of adherence, or euidence; or both. Now if but once a day he should take a serious suruay of the glo- ry, euerlastingnesse, and vnutterable excellencies of that Im- mortall Crowne; me thinkes it were able so to dull the edge, and dissolue the drossinesse of all earthly desires; that they should neuer more be able to heate, or harden his heart with immoderate or delightfull repose vpon the vexing vanities of any worldly thing. I say it againe; Me thinkes, if a man doe but once a day cast the eye of his Faith vpon that Crowne of life; which our deare Redeemer holds for vs in his hand, ready to set vpon our heads when wee shall be dissolued from this vale of teares; the goodly glory thereof should be able to dis- pell these mists of fading vanities, and hurtfull fumes of ho- nours, riches, and earthly pleasures; which this great dung- hill of the World, heated by the fire of mens inordinate lusts, doth euaporate and interpose betwixt the sight of their soules, and the blisse of Heauen.

Worldlinesse, earthly-mindednesse, couetousnesse, doth infinitely vnbecome an heire of Heauen. Bee fired then, and frighted from all inclinations and bent that way, by such con- siderations as these:

1. It is a most base and dunghill distemper, which eates vp, not onely all Religion and honestie, manlinesse and rea- son, naturall affection and discretion; but euén humanity al-
so.

so and friendlinesse: So that a man had almost as well conuerse with a Caniball for any ingenuous and conscionable dealing, as with a truely couetous catife.

2. Shall the immortall comprehensiuenesse of the diuine and excellent Soule, which is able to peruse and passe ouer Heaven and Earth in a moment; is capable of the mystery of Christ, and the eternall vision of God; be vnworthily confined to a piece of ground, and heape of white and yellow clay? A vile imprisonment, and inexpressible wrong to so noble a Nature!

3. It is a deuouring Gangrene, an insatiable Wolfe; which the more it hath, euer the more hungry it is. It is as fire which encreaseth by that nourishment which is giuen vnto it. The barren wombe, the Horfeleeches daughter, the graue is nothing to this gulf, and it holds the heart continually vpon the racke of selfe-vexation and carking: For three rauenous Vultures seize vpon it successiuelly, and gnaw in their turnes with incredible torment; care, feare, griefe; in getting, keeping, leauing.

4. All Gods blessed ones in all ages, embracing the promises of life in the armes of their faith, willingly confessed themselves to bee pilgrimes and strangers here vpon earth, looking for a Citie in another Country, *which hath foundations, whose builder and maker is God.* And good reason, besides Religion, that they should grow into such resolutions; for all things here below are full of transitorinesse, mortality and change; *Vanity of vanities, all is vanity*: but aboue, is constancy and eternitie of all excellencies, perfections and pleasures. Besides, that thou shalt haue there a Body brighter then the Sunne, a Soule replenished with vnutterable delights, the glorious company of Christ Iesus, Angels, Saints, Christian Friends; the vision and fruition of God, blessed for euer, wherein consists the Crowne and Life of all celestially ioyes; I say, to say nothing of these, but euen the space of one foote vpon the pauement of the Empyrian Heauen, is incomparably more worth, then the great Body of the whole Earth, were it all turned into Gold, and beset with as many vnu-
able

able Pearles, as it is now with piles of Grasse.

5. Nature, saith a mere Moralist, seemeth in the first birth of Gold, and wombe from whence it proceedeth, after a sort to haue presaged the misery of those that are in loue with it. For it hath so ordered the matter, that in those Countries where it groweth, there growes with it neither Grasse, nor Plant, nor any thing, that is worth any thing: as giuing vs to vnderstand thereby, that in those mindes where the desire of this metall growes, there cannot remaine so much as a sparke of true honour and vertue.

6. God is not onely a Father, but also All-sufficient: Why shouldest thou then feare want, that fearest him? Hee prouides euery day for millions of Fowles; Will he then be wanting to a Man, to a Christian, to His owne Child? Christ himselfe pressing reasons to this purpose, tells vs, that our heauenly Father cloathes the Lilly aboute *Salomons* Royalty, and feedes the Fowles of the aire, which neither sow, nor reape, nor gather into barnes. What a cursed vaile then of base distrust darkens thine hard heart, that thou shouldest either carke, or deale vnconscionably?

Math. 6. 8, 9.
Gen. 17. 1.

Math. 6. 25. &c.

7. One two houres fire will disperse, and consume the hoard of an hundred yeeres heaping together. And where art thou then? Thine heart then is seized vpon at once, with vnutterable anguish, and the very horror of Hell, for the losse of thine Heauen vpon Earth; and with cries of blood, and furies of conscience, for thy couetous, cruell, vsurious, iniurious courses for many yeeres. Thus many a worldling spins a faire thread to strangle himselfe both temporally and eternally.

8. The Sunne is a very glorious and contented creature; and yet it harbours no golden Mine in its faire and refulgent Body. The blessed Angels are full of all felicities; and yet they haue no siluer; they want no happinesse, and yet they want gold. Heauen, the chiefe and Royall Seate of Blessednesse, is empty of these treasures, there grow no Minerals; the Veine of siluer and gold is not to bee found there. The Sonne of God himselfe, infinitely the most happy Creature (I

Math. 8. 20.

Luke 2. 7.

Iohn 6. 9.

speake in respect of his Humanitie, that euer issued out of the hands of God, were there any such great matter, or excellency in riches, had neuer said of himselfe: *The Foxes haue holes, and the Birds of the Aire haue nests: but the Sonne of Man hath not where to lay his head.* Could a Bearing-mantle of cloth of gold, an empearled Cradle, delicious fare euery day, thousands a yeere, make a man truly happy; the right and Royall Heire of all things, would neuer haue chosen a Stable for his Birth-chamber, a Manger for his Cradle, Barley-bread for the entertainment of his Followers, a lesse fixed habitation for himselfe, then the poorest Bird, &c.

Iam. 5. 3.

Reuel. 12. 1.

9. The Sunne and Moone are farre more glistering and glorious, then the burnisht gold of Ophyr: and the poorest man hath as large a prospect and part in them, as the vastest Incloser, or most griping Vsurer: but much more benefit by them, then the rich worldlings by their golden heapes. For he is comfortably warmed, and refreshed with the influence of their heate and light: but they, if the Deuill did not hoodwinke them, might see euery time they looke thereon, that rust cleauing to their vnrighteous Mammon, which hereafter *shall eat their flesh as it were fire.*

Erras, si mansuras
putas tibi diuitias,
quæ per tot manus
hominum transie-
runt.

10. One Starre doth incomparably exceed in beauty and worth a golden earth: and if thou be truly Gods, and haue thy foote already vpon the Moone, as thou oughtest, thou shalt hereafter tread euerlastingly vpon thousands of them. Disdaine then in the meane time, to let thy heauenly spirit dote vpon those baser hoards of shining earth, which are making themselues wings to flie away, as an Eagle toward Heauen: for riches are like transitory streames, which posting by the side of a Citie, no man can stay. Were it not a sencelesse and brainelesse endeaour and expectation for a Towne to hope and assay to keepe with them the hasty current of a mighty Riuer, which none of an hundred Townes before could hold? And dost thou expect any constancy of abode with thee of that thicke clay, which hath passed thorough so many hands before? Neither is it so much thine, as the Worlds. A Dog followes two men: it is not knowne to whom

whom hee belongs, vntill they bee parted. Vpon the arrest of death, thy wealth leaues thee euerlastingly, and cleaues vnto the World; and therefore it was worldly wealth.

11. Moderation and conscionableness in getting, may, by the mercy of God, draw from His bountifull hand, a more speciall extraordinarie gracious prouidence and blessing vpon posterity: whereas contrary carriage may bring an heauy curse. The Prophet, who was husband to her who came crying to *Elisba* for comfort, 2. King. 4. 1. did feare God, faith the Text. Whereby he was happily restrained from all wicked wayes of gaining, and growing into wealth. Durst he haue enlarged his conscience proportionably to the corruptions of *those times*, and shifted his Sailes according to the sitting of euery winde, as pillow-sowers vnder mens elbowes, and preachers of *smooth things* are wont; I see no reason, but he might haue beene aduanced to *Iezabels table*, as well as the foure hundred flattering false temporizing prophets; and by seruing the time also, haue risen, and enricht both himselfe and his. But this honest man would rather die in debt, leaue his wife and children in extreme pouerty, and expose his two sonnes as bondmen to the Creditour; then to put his hand to any manner of iniquitie in getting, or to raise outward rotten estate, vpon the ruines and bloody desolations of mens precious soules. And what followes? Rather then the wife and children of such a man shall want, God will haue the Prophet do a Miracle for their supply and comfort, as appears in the Story. But now on the other side, *Gebazi* in the very following Chapter, 2. King. 5. will needs by Bribing, make himselfe and his children for euer. And what is the issue? Hee puls thereby an horrible curse both vpon himselfe, and his posteritie: *The Leprosie therefore of Naaman shall cleaue vnto thee, and vnto thy seede for euer.* Verſ. 27. Thou haddest better then, leaue a wallet to thy childe, to goe from doore to doore; then a cursed hoard of ill gotten goods.

12. But aboue all, to curbe thine heart from couetousnesse, meditate much vpon such places as these: Matth. 6. 25.

Colligemus ex hac paupertate, virum illum fuisse constantem in verâ & sanâ religione: quia si deficere voluisset ad cultum Iezabelis, & impij Regis, victus & iustæ facultates ei non defuissent. *Martyr.*

to the end. Phil. 4. 6. 1. Tim. 6. 9, 20. Iam. 5. 1, 2, 3. Prou. 23. 5. 1. Pet. 5. 7.

V I. Lastly, concerning a right and comfortable managing of our spirituall estate, a point of deepest consideration, and highest consequence; take notice of two extremes, two dangerous Rockes, vpon which the soule may run, and split it selfe spiritually.

1. The one is a proud ouer-prizing of our owne graces, with a conceited ouer-weening selfe-admiration.

2. The other, a dejected, distrustfull vnderualuing of Gods mercies, the promises of life, and those graces which we possesse in truth and holy desire; though not in that degree we desire.

I. Before I can seasonably and preparedly fall vpon the first, to instruct punctually, and arme the Christian against it, with whom I principally deale in this whole discourse: giue me leaue to discouer a mysterie of spirituall Selfe-deceit; by which Satan sits presumptuously in the darkned mindes, and deluded imaginations of those, whom with his cunning and malice he hoodwinkes, and hardens to their endlesse confusion.

Many thousands euen vnder the meanes, and in this glorious mid-day of the Gospell, are groundlesly conceited, that they are right, when as in truth and triall, they are rotten at the heart roote; that they are sure of Heauen, when they are as yet most certainly of the family of Hell. Neither is this any strange thing: so deluded were the foolish Virgins, Mat. 25. 11, 12. and so are all such outside Christians: Those, Luk. 13. 26, 27. and so are all, who stand onely on the worke wrought, and bare taske of religious duties, without the power of inward holinesse: The young man in the Gospell, Mat. 19. 20. with that generation, Prou. 30. 12. And so are all such ciuill Iustitiars: the proud Pharise, Luk. 18. 11, 12. who was so confident, that he gaue God thanks for his blessed condition; when he was but yet a cursed vniustified wretch; and so are all of his formall straine: Those, Ioh. 8. 39. who held themselves to bee Abrahams children; whereas Christ tels them,

¶ Ista duo occidunt animas, aut desperatio, aut peruersa spes. August. in Ioan. Serm. 59.

them, the Deuill was their father, Vers. 44. And so are all those who build onely vpon the outward priuiledges of Christianitie, without personall a puritie: *Paul* in the state of Pharisaisme; and so are all those, who wandring out of the path which is called Holy, swell with a proud opinionatiuenesse and furious zeale, aboue the bankes of Gods blessed Booke, and bounds of all holy discretion, and will needes soare aloft on waxing wings of selfe-conceitednesse, and superficialnesse, to strange and vncouth heights of excellent fancies, without hauing euer laid sound foundation in true humiliati-on for sin, and in selfe-deniall *the Church of Laodicea*, Reuel. 3. 17. and all such lukewarme Professors. Hence we haue a taste, what a world of people are wofully blindfolded by the Prince of this World; and through the insinuating imposture, and vnexamined delusion of spirituall selfe-deceit, are put into a fooles paradise, of being already safe and secure for Heauen; whereas as yet they are meere strangers to the *Mystery of Christ*, and the New creation; and shall be certainly damned, if they so continue: *for that which is highly esteemed amongst men, is abomination in the sight of God*, saith Christ to the selfe-iustifying Pharises, Luk. 16. 15.

Which Gods Booke also requires, Matt. 5. 8. 1. Ioh. 3. 3. &c. And our Common Prayer Booke in the Prayer immediately after confession.

And yet some sorts of vnregenerate men are here to bee excepted from this generall deluge of selfe-delusion; who lye not so grossely inwrapped in the iuggling mists of the deuils Angelicall glory. Not that they are better then those deluded Ones, or haue any good assurance vpon sound vndeceiuing grounds of their spirituall well-being, (for such an humble true perswasion, is confined onely to true Conuerts) but it happens by accident, that by reason either of the extreme villany of their liues, or desperate positions of their Antichristian doctrine, they see cleare reasons stand like an armed man in their conuincd consciences; that if they continue in their forlorne courses, they cannot possibly be saued; or faine reasons, & coine distinctions, vpon purpose to exclude all from any infallible certainty of saluation. They are such as these:

1. Grossc hypocrites, who deceiue others, but not their owne hearts, as *Judas*.

2. Those notorious Ones; who in their cold blood will not sticke to confesse, that they are yet quite wrong, and vterly wide from the way that is called Holy; and will sometimes set a time when they purpose to cast off for euer, and casheire their sensuall courses, and swagging company, and begin at length to look towards Heauen, and learne the Art of sauing their soules; and in the meane time they make a *covenant with death, and are at an agreement with Hell*, *Isai. 28. 15.*

See Rom. 1. 32.

3. Other sonnes of *Belial*; whose hearts by their obstinate wallowing in the workes of darkenesse, hardening their foreheads by their impudent villanies against the face of Heauen; and with their owne soule-murthering hands, and horrible crueltie pressing an hot iron vpon their consciences, are growne at length into such a prodigious Rocke; that though they know themselues to be posting towards the pit of Hell, yet they are senselesse, and fearelesse of that fiery dungeon.

4. Those, who being conuinced of the truth, and goodnesse of the Gospell, and approouing in their iudgement and conscience, the power and practise of it, as the onely way to euerlasting blisse; but then reflecting their carnall eyes vpon the furious entisings of their darling sinnes, and by the touchstone of sense comparing the pleasures of these, which they presently graspe, with the spirituall strictnesse, and promised ioyes of the other; stand infinitely vnresolved, and desperately obstinate, by no meanes, vpon no tearmes to leaue the present sensuall ioyes of their earthly paradise: but rather choosẽ euen in their cold blood, to turne their backs vpon God blessed for euer, his holy truth, seruice, seruants, and all the glory in the World to come. And then by good consequence, hauing thus subscribed and sealed by an irrecoverable resolution, and sworne vassalage to bee Satans for euer, and for euer to stand on his side, receiue into their hearts an inward certificate, that they are vterly forsaken of God, and shall bee certainly damned. Whereupon they turne euen

Neque dubito,
quia sicut filij
Dei, propter fidem
in Christum testi-
monium certum
accipiunt in ani-

mis suis sine coelestis filiationis & aeternae vitae: sic eos qui occupati toti à Satana, Christum cognitum abnegant, produnt, reijciunt ex animo, testimonium intus accipere à spiritu Diaboli, de se adum esse in aeternum, &c. Zanch. de pecc in Sp. Sancti.

young devils; (they shall haue their perfection in hell) boyle inwardly with much malicious blasphemous rage against God, whom they haue renounced; persecute with implacable spite, the blessed Gospell and glorious wayes of *Christ*, which they haue so desperately reiected; and gnash the teeth, like so many already *hellish Fiends*, against all those happy Ones, whom they see walke with constancie and comfort in that holy way, to innumerable ioyes; which they with certaine knowledge of their heart, and against the cleere light of their conscience, haue wretchedly abandoned for euer: And so sinne against the *holy Ghost*.

5. The Papists also, as vpon the vnblest grounds of their Antichristian doctrine, cannot possibly build any true perswasion of being in Gods fauour; so they are bound out by the tenour of their hereticall Tenent, from thinking it lawfull to entertaine any vnwauering certainty that way.

6. Nay further, some out of a Pharisaicall pretence of humility and modesty; but in truth, from the secret suggestion of a guilty conscience, which ministers vnto them more then matter enough of true and iust doubting, are notable wranglers for Papisticall doubting.

Thus you see, some there are also, who doe not assure themselves of future happinesse, either vpon true or false grounds. Yet I am perswaded, the greatest part of those who liue within the sound of the Gospell, are ordinarily confident without cause, and secure of their saluation; when as in truth and triall They haue no surer interest or better claime to the Kingdome of Heauen, then the foolish Virgins, and the rest of that deluded ranke, which I mentioned a little before. Let a Minister of some great Congregation, wherein there are very few Professors, which is no hard thing to finde; and where there is no profession, especially the Gospell being peaceably preached, there can ordinarily be no power of Christianity; shewes there may be, indeed without substance; but not the power of godlinesse, without visible appearance, as appeares in the Preparatiues: I say, let him interrogate, and

ixth Papistica.

Iust like the Phari-
se, Luke 18. 11.

aske the rest of his people one after another, bee they hun-
dreds or thousands, what conceits they hold of themselues
for the world to come? what they thinke will become of
them after this life? what their present iudgement is of their
spirituall estate? And I thinke he shall scarce meet with any,
who will not in some kinde or other discouer some ground-
lesse confidence of his well-being that way. Their answer
ordinarily would be to this purpose: *We thanke God, we haue
a good faith to God-wards: We haue beleueed in Christ, euer
since we may remember: We hope God will be mercifull; though
we be not Scripture-men, nor so forward as others, or such fol-
lowers of Sermons, &c. yet we looke to be saued as well as the
best of them all, &c.* Vpon the matter, and in summe: *We
doubt not but we shall goe to heauen.* And if their Minister
should reply: But I pray you tell me, you that are so confi-
dent, Doe you beleue, and repent, and make conscience of
all our wayes, &c? Yea, would they say, with all our hearts,
else it were pittie we should liue. When as, God knowes, it
is neither so nor so: their poore frozen flinty hearts, neuer
yet melted before the Ministry of the Word; were neuer
truely touched with remorse for their innumerable sinnes;
neuer warmed with any sauing worke of the holy Ghost;
but euer thus farre, mere strangers to the mysterie of Christ.
(Those that are true of heart, are not woont to contest for
the integrity, but euer to complaine of the naughtinesse and
vntowardnesse of their hearts.) And therefore if they be-
come not new men in the meane time, the vail of their selfe-
delusion and vaine confidence, will most certainly at last bee
frighted and fired from their blinded mindes, with that terri-
ble and dreadfull doome; *Depart from me, I know you not.*
Chrysostome in one of his Homilies, to his people of Antioch,
teaching them not to trust in multitude, speakes thus vnto
them: *How many doe you thinke, are there in our citie, which be
in the state of saluation? It will vex, which I am about to speake;
yet I will speake it: There cannot amongst so many thousands, an
hundred be found, which are in that state: Nay, and I doubt
whether all those.* Now had this good Father at the same
time

Hæc dico, ne quis
Ecclesiam propter
multitudinem ad-
miretur, &c.
Quot esse putatis
in ciuitate nostra,
qui salui sunt? In-
festum quidem est,
quod dicturus sum;
dicam tamen:
Non possunt in tot
millibus, centum
inueniri, qui salu-
tur; quia & de his
dubito. Ad popu-
lum Antioch. Hom.
40.

time demanded of those many thousands besides, what they conceiued of themselves for saluation: doe you not thinke he would haue found them all well conceited of themselves? Would not they with much bitternesse and heate, haue exagitated his censure, as too peremptory and vnercifull, and beene ready to retort: Howsoever you dote vpon the Disciples you draw after you, and onely approoue and applaud the *Ioannites*: (for so they were called, because his name was *John*;) yet wee hope to doe as well as they, and come to heauen as soone as the precisest of those you haue in so high esteeme.

*Chrysostom Disci-
ples were called Io-
annites. Soera. Hist.
Ecclesiast. lib. 6.
cap. 16.*

Heere then let me a little illighten and open in a word, as I promised, the Mytery of this spirituall Selfe-deceit.

For which purpose know, that Satan first discouers in our corrupt nature and crooked dispositions, a very pregnant ground, whereupon to practise this notable imposture, I meane, the originall poyson of naturall presumption, whereby we are all apt to be fearelesse and senselesse of our present spirituall misery; and hand ouer-head to catch at any vaine shadow of counterfeited confidence for our future welfare: Secondly, he obserues in the partie he intends to delude, the most plausible matter, and selfe-pleasing apprehensions, which may make the fittest *medium*, to mis-inferre a false conclusion for his spirituall safety: Lastly, by some flashes of his personated Angelicall light, he sets vpon it the glimmering flourish of a presumptuous impression, and so scales vp the deceiued soule, with the spirit of slumber and groundlesse security.

Now the insufficient matter, rotten grounds, false *medi-
ums*, as wee call them in the Schooles, which Satan by his Sophistry doth cunningly and cruelly abuse, to cast many thousands into a pleasing golden dreame of imaginary spirituall safetie, and Selfe-deceit; and into a fooles Paradise of a soule-coozening conclusion, are such as these:

I. Measuring a mans selfe by himselfe: himselfe perhaps formerly, grossly ignorant, and notoriously lewd: by himselfe now growne ciuill, and somewhat illuminated
with

with diuine knowledge; but yet neither holy, nor euer true-ly humbled.

2. Comparing himselfe with others, who are Satans outrageous reuellers, in respect of his morall moderation, and something more ciuill carriage.

3. Arguing Gods speciall loue and sauing fauour, from his outward prosperous state, and blessings in temporall things. So the fattig Oxe might thinke with himselfe, I shall surely liue; because I feede in this greene rich Pasture.

4. Concluding from crosses, that he is a sonne, and not a bastard; that he hath his punishment here, as they say, &c. whereas they are but the iust effects of Gods secret curse, blowing vpon his counsels, dealings, and vndertakings for his couetousnesse, vnconscionablenesse, hatred to bee reformed; and except he truly turne in the meane time, will prooue the very fore-tastes, and pieces, as it were, of hellish torments.

5. Sometimes, nothing but selfe-loue serues the deuils turne, to locke vp a carnall heart in this security and causelesse confidence; especially in some extremely ignorant people; who easily beleeue that which they desire: and haue no other ground of their going to heauen, but because they would haue it so.

6. Common conceits and corrupt Notions, compounded of grosse ignorance, and Popish folly; that a mans good meanings, and good doings, as they ignorantly speake; nay, and as some haue said, his day-labour will helpe him to heauen, and serue his turne for saluation. And if any of these fortificallers be questioned, and challenged for the vnfoundnesse of his spirituall state; he will be ready, with absurd rudenesse and irkesome clamour, to breake out into such brags as these: What tell you mee of these high points, or trouble me with this new learning? I was neuer asked thus much before in all my life, and yet the time is to come that euer our Parson threatned to keepe me from the Communion: I doe no man wrong: I pay euery man his owne: I am neither thiefe,

thiefe, nor drunkard, nor whoremaster : I liue peaceably amongst my neighbours, &c. I know as much as the Preacher can tell me, though hee preach out his heart : That I must loue God aboue all, and my neighbour as my selfe ; and that I hope I doe, &c. whereas poore blinded soule ! hee is as full of foolish pride, ignorance prophanenesse, and impenitencie, as the skin will hold, and is smoothly carried hoodwinckt by the deuill to hell, without all noyse, or any contradiction.

7. The worke of Gods restraining Spirit : Which sometimes by its power and terrour, keepes in, and confines a mans inward corruption, that it breakes not out into such open outrages and outward villanies, as in some other wicked Ones : And that for the good and quiet of his owne people, or some other secret ends seene, and seeming good to his heauenly Highnesse. Now this restraint, by the delusion of the deuill, and deceit of a mans owne heart, may bee apprehended as a great conquest ouer corruption, and so a conuersion thence vainely concluded.

8. Education in a religious family, thus : Some in such a place, being onely outwardly warined with the heate of holy exercises about them ; and by custome, and for company, growne conformable to religious duties with some contentment ; depart thence with a vaine-glorious conceit and vnsound perswasion, that they are also of the right stampe, because they were so long amongst spirituall tooles ; and at the fire, which might indeed haue truely melted their yet too frozen and flinty hearts. Put a Sow into a greene meadow, and shee will keepe her selfe as faire as the Sheepe : but let her breake out, and she will wallow againe in the mire as filthily as before : so it is with too many such.

9. Much knowledge, and noble defence of that blessed Orthodoxe Truth which wee professe, without a kindly sauing impression of goodnesse and grace in the heart. Many great men, and great Schollers, more is the pitie, are empoysoned with this conceit ; they are selfe-conceited, that if they bee zealous Patrons, and protectours of true Religion,

on, they are safe enough for saluation ; though, alas ! they bee meere strangers, nay, too many times opposites to the power and practise thereof.

10. The benefit of a better nature, and a constitution not so precipitant and prone to some corruptions. For instance : A man hereby may see others lye remorselesly in the most abominable beastly sinne of drunkennesse ; when his heart riseth against such swinish filth : others transported with furious and fiery passions, when as his milder temper knowes no such rage : others hunting after high roomes, with the hazard of their soules, and certaine shipwracke of a good conscience ; when as his solitary disposition affects retirednesse and home. Thus when it is many times the infirmity, impotencie, or deformity, of nature, or at best, but the naturall moderation of a better complexion, that dis-inclines and disables him from the Acting of some grosser evils ; hee fondly conceiues , that it is the power and soueraigntie of grace, which makes the difference betwixt himselve and other sons of Belial, who by natures impetuousshesse, are more prone and prouoked thereunto.

11. The heartlesse effects of slauish feare, which sometimes will curbe some kinde of men from committing some notorious sinnes, and spurre them forward to the outward performance of some holy duties ; yet they, not marking the motiues, manner, or end ; nor taking to heart at all the grosse exorbitancy of any of them , but onely eying the worke wrought ; may causlesly be too well conceited of themselues, and so coozen their owne soules. But let no true-hearted *Nathaneel* heere mistake : I know some of Gods dearest Children, who make conscience of all sinne, and to please God in all things, yet in darkenesse of their melancholy, or heate of temptation, may feare all is naught with them ; because they feare they doe all for slauish feare. But their feares, iealousies, hearty complaints, and holy desires to the contrary, may minister comfort enough, if they will be counselled, vntill they come out of temptation.

12. Euen the blessed Word of God, misunderstood, and wretchedly

wretchedly abused to the devils aduantage, and damnation of mens soules. For instance : Some sucke poyson out of that heavenly flower, Rom. 10. 13. *Whoſoener ſhall call vpon the name of the Lord, ſhall be ſaued* : collecting, and concluding thence, that if they can ſay, *Lord, Lord*, though they bee meere ſtrangers to the life of Grace; yet they ſhall liue for euer. But ſuch ſhould know, that euery one who in that ſauing ſence calleth vpon the Name of the Lord, *muſt depart from iniquitie*, 2. Tim. 2. 19. and muſt ſauingly belecue, Rom. 10. 14. Now ſuch a fruitfull faith euer purifies the heart, Acts 15. 9. and is inſeparably attended with a glorious traine of heavenly graces, *vertue, knowledge, ſemperance, patience, godlineſſe, brotherly kindeneſſe, charity*, 2. Pet. 1. 5, 6, 7. I haue heard with mine owne eares, that place, Rom. 12. 1. ſottiſhly peruerſed, to the maintenance of lukewarmeſſe, coldneſſe in Religion, and good-fellowſhip : When purity in heart, holineſſe of life, vniuerſall obedience, and other requiſites to ſaluation haue bene preſſed; it hath been replied in good earneſt: I pray you, why are you ſo hot? what needes all this? what needes ſo much adoe, when a reaſonable thing will ſerue the turne? Is it not ſaid, which is your *reaſonable ſeruice*? Now I often wonder what ſuch men as theſe meane, who are Proctors and pleaders for this Leodicean reſerued mediocritie and politike moderation in matters of heauen? what worſhip and ſeruice they would proportion out for the All-powerfull God? Doth any man of braine conceiue, that the mighty dreadfull Lord, and Iudge of all the world, who offers vnto vs by the Miniſterie, in the meane time, his owne deare Sonne, with all the rich purchaſes of his hearts blood; and would giue vs the full fruition of himſelfe heereafter, with all the glory and endleſſe felicities aboue, will be bobd off (if I may ſo ſpeake) with an heartleſſe formall outwardneſſe, with a cold rotten carkaffe of religion? It cannot be: He is a Spirit, and muſt be *worſhipped in Spirit and truth*. If men will needes harden themſelues in bitterneſſe and blaſphemies, againſt the purity and power of godlineſſe; if they will ſtill browbeate and beare downe their brethren,

brethren, for their zeale and seruencie in the affaires of God; let them teare those sacred leaues out of Gods blessed Booke, that sparkle out vnto vs the holy fire of forwardnesse and heate; and presse vpon vs punctually power, spirit, and quickning in heauenly businesse, and the seruices of our most bountifull and euer-blessed God: See Luke 13. 24. Rom. 12. 11. Eph. 5. 15. Matth. 5. 29, 30. and 11. 12. 1. Cor. 9. 24. 1. Thes. 5. 22. Phil. 1. 10.

13. A bare speculatiue opposition, and verball contradiction to the corruptions of the times and controuerted ceremonies. For I doubt there are some, who seeing some of Gods dearest Children, both godly Ministers, and other Christians, onely out of tendernesse of conscience, stand vnresolved about these latter; are too well perswaded of themselves spiritually, for a meere boysterous matterlike partaking with them in that particular; when as they haue no part at all in their holy graces and humble sanctification.

14. An ouerheady furious zeale in will-worship, superstitious formes, and selfe-conceited seruices; As in *Paul*, yet vnconuerted, and many ignorant Papists, not so exactly acquainted with Antichristian Schoole-points; in the pursuite of some religious distempers and spirituall exorbitancies, bred onely in some phantastickall braine, giuen ouer, for horrible pride, to strong delusion; yet tendered with many holy pretences, and representations of highest perfection; nay sometimes seconded with strange reuelations and raptures, the meere iugglings of the deuils Angelicall glory in melancholy-like, or otherwise deluded imaginations: and so Satan can put a *Familiſt* or *Anabaptist* euen into a trance of imaginary ioy.

Matth. 7. 14.

15. Serious meditation vpon that quickning passage of Christs holy Sermon, of the fewnesse of those which shall be saued, should properly and naturally keene our desires and endeauours to a singular constant contention after an holy strictnesse, forwardnesse, and fruitfulnessse in euery good worke, and all the wayes of God; that wee might be sure to be in the number of those few; yet by accident
it

it may confirme some kinde of men not so notorious, vnder the meanes, yet vnconuerted, in a false perswasion of their good estate to Godward, and that thus : Some there may be of larger capacity, and more vnderstanding, who out of a contemplation of that great vniuersall deluge of Turcisme, Paganisme, Iudaisme, and Infidelity, which at this day doth fearefully ouerflow the face of the Earth ; scarce the fifth part whereof now professeth Christ : and also out of a nearer consideration of the state of Christendome, wherein Popery, that foule sinke and *Hydra* of all heresies ; besides too many other exorbitant giddy deuiations from the sobriety and analogie of true Religion, and the path which is truly called Holy, mightily preuaile, and damnably empoysen innumerable soules : and which is yet more, seeing so many amongst those who professe Christ truly, I meane, in respect of doctrine, notoriously lewd, and prophanely naught ; so many Atheists, Drunkards, Scorners, Swearers, Worldlings, &c. And then after this prospect and suruey abroad, reflecting a partiall eye vpon themselues, and their owne wayes ; and finding themselues in the bosome of the Church, and ciuill men ; thinke verily out of their extreme blindnesse and spirituall folly, that Heauen would be vnfurnished, and vnfilled, if they should be excluded ; and that it were a disparagement to the mercies of God, to ranke and arraigne them amongst Turkes and Pagans at that last great Day. But if to their ciuill honestie, they adde a formall profession ; why, then they thinke, they haue a great deale of wrong, if saluation be denied them : then alreadie in conceit they knock and bounce, as it were, at the Gates of heauen for entrance, with great boldnesse and confidence like the foolish Virgins, Mat. 25. 11. and *those*, Mat. 7. 22. and with the *Pharise*, giue God thanks for their good estate to Himward. Alas, poore soules ! Let no man deceiue you with vaine words, neither delude your owne soules with idle fancies. To whomsoever the glorious Gospell of Christ shines sauingly, and breathes spirituall life, they must *deny vngodlinesse and worldly lusts ; liue soberly, righteously, and godly in this present world.* Meere ciuill

TITUS 2. 11, 12.

Heb. 11.14.

Reuel. 3.16.

will honesty neuer brought any vnto Heauen. And euery luke-warme Professor shall certainly bee spued out of the mouth of Christ.

Iob 2.14,15.

16. But amongst all the vnfound grounds, insufficient matter, and false *mediums*, vpon which Satan, and the deceitfull heart labour to erect their rotten buildings of vaine hopes in the credulous conceites of those, who are carried hoodwinkt towards Hell; all which in the time of triall, and vnder the tempest of Gods visiting wrath, will prooue but a *Spiders web*. *They shall leane vpon their house, but it shall not stand; they shall hold it fast, but it shall not endure.* I say, amongst them all, there is not any that doth set on the counterfeite seale of this false perswasion with more peremptorinesse and confidence, then a concurrence of those excellencies, perfections, endowments incident to *Temporaries*, and attaineable in the state of vnregeneration; which I haue touched in my *Discourse of true happinesse*, and may be collected from such places as these, Matth. 27.3,4. Mark. 6.20. Luk. 13.26. and 18.11,12. Matth. 12.53. and 25.1, &c. Heb. 6.4,5. 2. Pet. 2.20,22.

Now these and the like, are the vnfound, seeming, and vn-sufficient grounds whereupon the Deuill workes; and doth easily by the aide of naturall presumption, and his owne Angelicall flashes, insinuate, and inferre his soule-coozening conclusions, and cunningly infuse the poyson of spirituall selfe-deceit thus, or in the like manner: (I will giue instance onely in the last; he is woont also proportionably from the rest, to conclude such groundlesse confidence, and false perswasions of a good estate towards God.)

Whosoever doth with some penitent remorse tremble vnder the reuenging wrath of God for sin, and out of that horror confesseth and maketh restitution: (and yet so did *Indus*, Mat. 27.) Whosoever reuerenceth a godly Minister, heares him gladly, and doth many things after his doctrine: (and yet so did *Herod*, Mark. 6.20.) Whosoever doth hold conformitie in profession with the best, &c. (and yet so did the foolish Virgins, Mat. 25.) Whosoever is an hearer of the Word, and
that

that with quicknesse, and receiues it with ioy : (and yet so doth the stony ground, Matth. 13. 20.) Whosoever is able to disclaime grosse sinnes, giues euery man his due, fasteth, prayeth, and giueth almes : (and yet so did the Pharise, Luk. 18. 11. 12. Matth. 6. 1.) Whosoever is illighted, tastes of the heavenly gift, &c. (and yet such may afterward fall away irrecoverably, Heb. 6. &c. is sure enough to be saued at last.)

But I, may the deluded Pharise, and formall Professor say, finde and feele all, or most, or many of these in my selfe : (For what any vnregenerate man hath heretofore attained, it is not impossible, but that any now, or hereafter, may attaine the same.)

Therefore doth hee conclude falsely out of Satans Sophistry, I am safe enough for saluation.

And in all this, Satan, lest hee should bee wanting to his labours by a lying resemblance, to imitate the worke of the holy Ghost, in the hearts of the faithfull. For that which the Deuill, putting on the glory of an Angell of light, puts vpon his followers in this kinde falsely and groundlesly ; That the blessed Spirit performes to those, who are true of heart truly, and vpon good ground.

For it is not the vniuersalitie, and excellencie of all naturall, ciuill, meere morall, politicke, and learned endowments, and sufficiencies : but aboue and besides all these, a supernaturall, heavenly, and speciall worke of the Spirit, sanctifying them all for Gods glorious seruice. It is not a bare taske of holy duties, religious exercises, presence at the ordinances outwardly performed : but the soule, as it were, of sating grace, animating and informing them with spirituall life, reuerent heartinesse, and fruitfull improuement. It is not the glistering blaze of a visible forward profession of Religion : but the power of godlinesse, and sincere practise of workes of iustice, mercy and truth. It is not a generall participation of the Spirit, the Spirit onely of illumination, or largest speculative comprehensions of sacred knowledge : but an humble, fruitfull, experimentall skill, and dexterity in the mystery of Christ, and of walking humbly with our God; which

doth soundly comfort the heart of a man spiritually wise, about assurance of his happy estate to Godward. And therefore the true Christian, when he would refresh his spirits with the sweet contemplation of his spirituall safety, and comfortable beeing in a gracious state, causeth his sincere conscience to answer in truth to such like interrogatories, as those which I haue proposed for triall in such a case, in my *Discourse of true happinesse*, pag. 85. &c. Reuiew the place, and ponder well vpon them. He ordinarily hath recourse vnto, and runs ouer in his minde with an humble rauishing commemoration, the heauenly footsteps, and mighty works of the holy Ghost in his conuersion; speciall watchfulnesse ouer his waies; sincere-heartednesse, holy strictnesse, and sanctified singularities in his conuersation; which as they are peculiar to Gods people, so are the mysteries and strange things to the best vnregenerate man; and that thus, or in the like manner:

Blessed be God, saith he within himselfe, that euer it was so, yet so it was: The holy Ministry of the Word sanctified, and guided particularly for that purpose by the finger of God, happily seized vpon me, while I did yet abide in the armes of darkenesse, and the Deuils snares, a most polluted, carnall, abominable wretch; and effectually exercised its sauing power vpon my soule, both by the workings of the Law, and of the Gospell. It was first as an hammer to my heart, and broke it in pieces. By a terrible cutting piercing power, it strooke a shaking and trembling into the very center of my soule by this double effect.

1. It first opened the booke of my conscience, wherein I reade with a most heauy heart, ready to fall asunder, euen like drops of water, for horror of the sight; the execrable abominations of my youth; the innumerable swarmes of lewd and lawlesse thoughts, that all my life long had stained mine inward parts with strange pollutions; the continuall wicked walking of my tongue; the cursed prophanation of Gods blessed Sabbaths, Sacraments, and all the meanes of saluation I euer meddled with. In a word, all the hels, sinkes and Sodoms of lusts and sinne, of vanities and villanies I had remorse-

Ier. 23. 29.

Hab. 3. 16.

remorselessly wallowed in euer since I was borne, I say, I looked vpon all these engrauen by Gods angry hand vpon the face of my conscience, in bloody and burning lines. 2. Whereupon in a second place, it opened vpon me the Armory of Gods flaming wrath, and fiery indignations; nay, and the very mouth of hell, ready to empty themselves, and execute their vtmost vpon mine amazed, and guilty soule.

Workings of the Law.

In these restless, and raging perplexities, wherewith my poore soule was extremely scorched, and parched with penitent paine; His wrath, who is a *consuming fire*, wringing my very heart-strings with vnspokeable anguish; *Iesus Christ* blessed for euer, was lifted vp vnto me in the Gospell, as an Antitype to the erecting of the brazen Serpent in the Wildernesse. In whom dying and bleeding vpon the Crosse, I beheld an infinite treasure of mercy and loue; a boundlesse and bottomlesse sea of tender-heartednesse, and pittie; a whole heauen of sweetnesse, peace and spirituall pleasures. Whereupon there sprung vp and was inkindled in mine heart, an extreme thirst, ardent desires, vehement longings after that soueraigne sauing blood, which alone could ease my griued soule, and turne my foulest sinnes into the whitest snow. So that in the case I then was, had I had in full taste, and sole command, the pleasures, profits, ioyes and glory of many worlds, willingly would I haue parted with them all: and had I had a thousand liues, freely would I haue laid them all downe; nay, with all mine heart would I haue beene content to haue lyen for a season in the very flames of Hell, to haue had the present horror of my confounded spirit comforted from Heauen; and my spirituall thirst allayed and a litle cooled, but with one droppe of Christs precious blood; the darkenesse, desolations of my wofull heart refreshed, and reuiued, but with the least glimpse of Gods fauourable countenance. The edge, and eagernes of which inflamed affections, made me cast about with infinite care how to compasse so deare a comfort. Then came into my minde, (the holy Spirit being my mercifull Remembrancer,) those many melting compassionate inuitations, more

Workings of the Gospell.

warming, and welcome to my heauy heart, then many golden worlds, more delicious then delight it selfe, Matt. 11. 28. Reu. 21. 6. Ioh. 7. 37. Iſa. 55. 1. and 57. 15. 16. Ezek. 18. 30, 31, 32. and 33. 11. So that at last, O blessed worke of faith! staying my selfe, and resting my sinking soule vpon *the Rocke of eternitie*, and the impregnable truth of these sweetest promises, sealed with the blood of the Lord Iesus, and as sure as God himselfe, I threw my selfe into the mercifull and meritorious armes of my crucified Lord; with this resolution, and reply to all terrors and temptations to the contrary; that if I must needs be cast away, they shall teare, and rent mee from the tender bowels of Gods dearest compassions, vpon which I haue cast my selfe: If they will haue mee to hell, they shall pull and hale me from the bleeding wounds of my blessed Redeemer, to which my soule is fled. Whereupon I found, and felt (and I blesse God infinitely, and will through all eternity, that euer it was so,) conueied, and deriued vpon mee from my blessed *Iesus* the wellspring of immortality and life, a quickening influence of his mighty Spirit, and heavenly vigour of sauing grace, whereby I became a new man, quite changed, new created. By this vitall moouing, and incubation, as it were, of the Spirit of Christ vpon the face of my soule, all things became new: mine heart, affections, thoughts, words, actions, delights, desires, sorrowes, society, &c. *Old things passed away, behold, all things become new.* And I am sure my change is sound, and sauing; for it is not 1. A meere morall change from notoriousnesse, to ciuility, and no further. 2. Nor a formall change only, which addes to morall honesty, outward profession, and outside conformity to the ordinances, holy exercises, most duties of Religion; and no more. 3. Not meereley mentall. I meane it thus: (for I know, true repentance is called change of minde, in another sence.) When the vnderstanding onely is illightened with diuine knowledge, guilded ouer, as it were with the dazeling splendour of generall graces, not without some speculative flashes of fleeting ioy, swimming in the brayne indeed, but not rooted in the heart. 4. Not temporary onely, such

2. Cor. 5. 17.

M^{et}amorphosis,
Transmutatio.

such as that, Matth. 12.43. 2.Pet. 2.20, 22. when a man discontinues, and surceases from the outward practise, perhaps of all grosse sinnes for a time: out of terrour; suddaine fright from some Sonne of thunder; or vpon triall, whether by his owne strength, he bee able to endure, and digest a diuorce from his darling pleasure; and the holy wayes of those who walke towards heauen, without too much discontentment; (for without too sore a crush to his carnall heart, he could be content to looke after a crowne of life, and I wite him not.) Or for some other by-end. But because his heart was not honest and good, neither did the Word take an humble roote in it, nor himselfe resolue vpon a sincere, generall and constant selfe-deniall at first, hee falls againe vpon his former vomit, and againe wallowes in the myre of his sensuall pleasures, with more rage and resolution then before.

5. Nor partiall, where there may be an outward reformation in the most things; but yet there is still retained a secret resolved reseruati-
 on of an impenitent, intire enioyment of all the delights, and full sweetenesse of the bosome sinne: which is vtterly incompatible, and cannot possibly consist with a truely religious and regenerate state. I say, my change (I onely, and infinitely magnifie, admire, and adore the free grace and loue of my most holy, and euer blessed God for it) was not onely morall, formall, mentall, temporary, or partiall, in the sence I haue said: but vniuersall, both in respect of the subiect and obiect, as they say; without all reseruati-
 ons, exceptions, sensuall distinctions, Pharisaicall imposture, partialities, hypocrisies, selfe-delusion. For my teachers haue told me by the touch-stone of his pure and holy truth: That euery true change is of the whole man, from the whole seruice of Satan, to the liuing God, in sincere obedience to his whole Law, in the whole course of our liues. That it is discernable, and differenced from all partiall, insufficient, hollow, halfe-conuersions: By 1. Integrity of change: I meane, in all parts and powers of spirit, soule and body: in the vnderstanding, iudgement, memory, conscience: in the will, affections, desires, thoughts: in the eyes,

Jerem. 4. 14.

eares, tongue, hands, feet: for euen as they were members of
 the body before imployed wholly for Satan and sensualitie;
 so now are they also become instruments of righteousnesse
 vnto God. God begets no monsters, as they say: a childe
new-borne hath all the parts of a man, though not the per-
fection of his growth: So a new-borne babe in Christ is
 thoroughly, and vniuersally changed; though not yet a per-
 fect man in Christ. 2. Sinceritie of change: as well in heart,
 and inward parts, as in life and outward carriage. *O Ierusalem,*
saith the Prophet, wash thine heart from wickednesse, that thou
mayest be sanctified: how long shall thy vaine thoughts lodge with-
in thee? No externall priuiledges of Religion, though neuer
 so glorious; no exactnesse of the worke wrought; no Pha-
 risaicall formes of deuotion; no outward behauiour, be it
 neuer so blamelesse; no cost or contributions in the seruice
 of God, will serue the turne without sinceritie of heart.
Though a man should come before the Lord with thousands of
Rammes, or tenne thousands of riuers of Oyle: should he giue
his first-borne for his transgression, the fruite of his body, for
the sinne of his soule: should he bestow all his goods to feed the
poore, and giue his body to be burned: were he able to compre-
hend within his braine the whole Booke of God, and with
the largenesse of his vnderstanding deuoure all that holy
sence: should he eate, and drinke vp at the Lords Table, all
the sanctified Bread and Wine; were he plunged ouer head
and eares in the Water of Baptisme: nay, if it were possible,
washed outwardly from top to toe in the precious blood of
Christ; yet all this were more then all in vaine, and vtterly
vnauaileable, without vprightnesse of the heart, and puri-
tie in the inward parts. 3. Spirituall growth. Vnregene-
 rate men at the best, grow but in the generalities, flourishes,
 deuout representations, and temporary forwardnesse of for-
 mall Christianity. Which is like the growth of corne on the
 house top; or the seede springing out of the stony ground;
 but the honest and good heart bringeth forth fruite with
 patience. Spirituall stuntings there may bee, and standings
 at a stay for a time. But as good corne in a good soyle be-
 ing

ing refreshed after a binding drought with a ground-showre, springs vp faster, and more freshly : so it is with the sound-hearted Christian, after a dampe in grace ; to which hee may sometimes be subiect. For being rowzed and awaked out of such a state, by the quickning voice of a piercing ministry ; the cutting sting of an heauy crosse, or some other special hand of God, he layes hold vpon the Kingdome of Christ with more holy violence then before, and labours afterward, by the helpe of God, to repaire his former spirituall decay, with double diligence in watchfulnesse, zeale, and heauenly-mindednesse. Progresse in Christianitie is resembled to the thriuing of a Childe ; which may fall into sicknesse ; but it many times prooues a growing ague : To a man in a race, who may stumble, and fall ; but after his rising takes surer footing, and runnes faster : To the ascending of the Sunne towards midday, which may be ouercast with a cloud ; but after he hath recovered a cleare sky, shines more brightly and sweetely. 4. *Selfe-deniall.* Of which, see something before, page 52. Hee that would soundly comfort his conscience with the true testimony of a true Conuert, must at the first giuing his name vnto Christ, and vpon his proclaiming Warre, and entering the lists against Satan, sound with a sincere heart, the depths of that fundamentall Principle of Christianitie, and Christs owne holy Rule : *If any man shall come after me, let him deny himselfe, &c.* As soone as he resignes vp himselfe to this Royall seruice vnder the colours of the Lord Iesus, he must presently in our Sauours sence, make ouer all his interest in liberty, life, liuelihood, all earthly pleasures and treasures, without any reseruatiō, or he will certainly faint and fall off in the day of battaile. The necessitie of this rule and resolution, is intimated vnto vs in two Parables, Luk. 14. 28, 31. *A man that will build, must count the cost beforehand, and make sure of meanes to defray the charge.* Otherwise to begin, and not able to make an end ; were but to lay a ground-worke of his disgrace and scorne, in the losse of his cost and paines. A Prince which would wisely make Warre, must first haue a true triall of his owne,

1.Pet.2.1,3.

Phil.3.13,14.

Prou.4.18.

Matth.16.24.

Mar.8.34.

Luke 9.23. & 14.33.

and dexterity to discover his enemies strength; otherwise to bid him battaile, were but to incense him more, and thrust a title into his hands, to defeat him of all hee hath. Hee that seriously sets himselfe to seeke God in truth, and to saue his soule indeed, must cast vp his reckonings beforehand, what will bee required at his hands, and consult with his owne heart, whether willing to forgoe all such contentments, hopes, pleasures, preferments, worldly comforts which are incompatible with a good conscience, and the path that is called Holy: and to endure all those troubles; and indignities from the angry world, which ordinarily are wont to crowne the heads of all Christs Souldiers; else most certainly he will shrink in the wetting. Hee must resolute by the inuincible noblenesse of his Christian courage, to digest the hate and opposition of dearest friends, neereft kindred; the raylings, and reproaches of men most abiect and contemptible, in respect of those whom they reuile: he must be content to become *the drunkards song, table-talk to those that sit in the gate*, and the by-word of basest men, *viler then the earth, &c.* In a word, he must prize, and preferre his sweetest Sauour, His truth, cause and seruice infinitely before the whole world.

Psal. 69. 12.

Iob 30. 8, 9.

Now besides my blessed change thus qualified, and this glorious worke of the Holy Ghost vpon my soule; by the helpe of God, I haue stood at the staues end with the darling pleasure and minion delight of my former damned time euer since I was new borne: I haue euer since made conscience of all sinne, and to performe all holy duties: I haue had respect to all Gods Commandement, and all his Ordinances: I haue loued dearly my blessed Lord, and all things that belong vnto him; His Titles, Attributes, Creatures, workes of Iustice and Mercy; His Word, Sacraments, Sabbaths, Ministers, Seruices, Children, Presence, Corrections, Comming: I haue since delighted in the Saints, *the onely excellent Ones vpon earth, whom I heartily hated before*: I haue dayly, with as great earnestnesse and seruency, as my poore dull heart could possibly, complained, and cryed vnto my God in Prayer
against

Psal. 16. 3.

against mine owne sinnes, passionate distempers, rebellious risings, the malice of Satan, the allurements of the world, corruptions of the times, the cruelties of strange iniectiōs and horrible temptations, my many and often faylings, frailties, and imperfections. Vpon due and impartiall examination, I haue happily ridde mine hands of all that consuming pelfe, which any way crept into mine estate, by wicked and wrongfull meanes in the dayes of mine iniquitie. (For scarce any man in the state of nature, but deales falsly in one kinde or other.)

I haue desired and endeauoured to adorne my profession, as well with workes of iustice, mercy, and truth, as by the outward acts of pietie: *Herein I haue exercised my selfe, to haue* Acts 24. 16.
alwayes a good conscience, void of offence, toward God and toward man, &c.

And in all these passages and particulars, both of my conuersion and conuersation, had I onely reposed vpon the outward act, and rested in the worke wrought, I had vtterly fainted, and beene quite vndone in the day of aduersitie. But truth of heart was the touchstone, and sinceritie is the sinew of all my assurance and comfort this way.

I haue beene, I confesse, yet full sore against my will, and the hearty desire of my soule, haunted, and hindred in passing thorow the pangs of my new birth, and managing my Christian businesses; with the violent intrusion, and insinuating mixture of many imperfections, distractions, temptations, wants, weakenesses, infirmities, and faylings; priuie pride, secret hypocrisie, distrusts, and deadnesse of mine owne naughty heart. I was much wanting, by reason of the naturall rebellion of mine hard heart, to those workings of the Law and Gospell mentioned before. I haue come farre short of that sorrow for sinne, which I desired, and of that heavenly-mindednesse in performing holy duties which was required. But then I haue from time to time greiued, and groaned vnder those too many fraileties and defects, as vnder an heauy burthen. I haue many a time bitterly bewailed them in secret: they haue made mee walke more humbly before my God, and towards men. I haue continually complained

2. Cor. 8.12.

plained heartily against them at the Throne of Grace. I haue sincerely desired, and endeauoured after all those meanes which might restraine and mortifie them, and made conscience to discouer and decline their vnwelcome insinuations, and so I haue gone on still in the *holy Path*, with sincerity of heart, and in obedience vnto God; still vpholding mine heart with consideration of the sweet and mercifull disposition of my dearest heauenly Father, who euer, if the heart be vp-right and truely humble, *takes the will for the deed; and accepts vs according to that which we haue, and not according to that which we haue not.* And therefore I am most sure (neither, by the helpe of God, shall all the deuils in hell driue me from this hold) that they are all buried for euer in the righteous and meritorious blood of my blessed Sauour. And so I hold vp my head still against all contradiction of carnall reason, naturall distrust, Satans cruell suggestions; being well assured: That hearty humiliation, and grieuing vnder weakenesse in well-doing, is as true a fruit of sanctification, and marke of true conuersion; as spirituall abilitie to doe well. It is not so much the muchnesse and quantitie, as the truth of grace, not so much the exactnesse of the outward act in performing holy duties, as sincerity of heart, which qualifies a broken heart, for comfort in the promises of life, and assurance of Gods loue. Though I know well, there was neuer any who tasted truely grace, but he sincerely thirsted and endeauoured after more. Neuer did any man well in the worship and seruices of God, who did not bewaile his wants and faylings therein, and truely desire and labour to doe better. It is the propertie of Pharises and formall professours, to conceiue that they are spiritually rich enough already, and haue need of nothing: but the better the Christian is, the more sensible he is, and heartily complaining of his spirituall pouertie, naughty heart, and manifold imperfections.

Reuel. 3.17.

Heere now then may we see in this Discourse of the true Conuert, comforting himselfe in the point of his spirituall estate; other kind of stufte, sincere matter, sounder grounds, more speciall workings of the holy Ghost; then any one of the

the fore-mentioned deluded Ones was euer practically and experimentally acquainted with. Neither is this all. The true Christian hath yet more noble, immediate, and demonstratiue evidences, to strengthen his heart in the assurance of Gods euerlasting loue, vnto him through Christ, and present possession of his fauour. For (with submission to better iudgements, and the spirit of the Prophets) I conceiue that a sanctified man may be assured of his spirituall safety, and sound estate to Godwards diuers wayes.

1. By the euidence and single act of internall Vision. *Wee haue receined*, saith the Apostile, *not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely giuen to vs of God*; that is to say, say our Countrymen of Rhemes, *Christs Incarnation, Passion, presence in the Sacrament, and the incomprehensible ioyes of Heauen*. But it is cleare in the Text, that the Apostile speakes of all the gifts generally that are giuen vs of God, whither serueth the argument of comparison, that as a mans spirit teacheth him to know all his thoughts that are in him, at the least, in some measure : so also the Spirit of God teacheth the Beleeuers to know all that God hath giuen them. Hee doth not say, that we know Gods gifts ; but that we know the gifts that God hath giuen vnto vs. See further to this point and purpose, 1. Ioh. 5. 13. 2. Tim. 1. 12. By a secret and sacred irradiation of the Spirit of faith, the sanctified soule is ascertained of its personall and particular dependance, and reliance vpon the promises of life, and Gods mercies through Christ, by which it knowes it hath eternall life, Ioh. 3. 36.

1. Cor. 2. 12.

As certainly as he that hath a corporall eye, knoweth that hee sees : so certainly, he that is illuminated with the light of faith, knowes that hee beleeues. The glorious splendour of such an oriens, and heauenly Iewell cannot but shew it selfe, and shine clearely to the heart wherein it dwels. Like a bright lampe set vp in the soule, it doth not onely manifest other things ; but also it selfe appeareth by its owne light : when I see and rely vpon a man promising me this, or that, I know I see, and rely vpon him : shall I by faith behold my blessed

Redeemer,

Quam certo is, qui præditus est oculo corporeo, nouit se videre : tam certo is qui perfunditur hoc fidei lumine, nouit se credere : nam Spiritus adoptionis, per quem clamat Abba Pater, contestatur ipsi quod sit filius Dei, Rom. 8. 15. 16. Tilen.

Redeemer, lifted vp as an Antitype to the brazen Serpent, for the euerlasting cure of my wounded conscience, and rest vpon him, and yet know no such thing.

Heare how cleare learned *Austin* is for this internall visi-

^a Menti nostra fides nostra conspicua est, *Epist.* 112. cap. 3.

^b Fides ipsa mente utique videtur, *Ibid.* cap. 2.

^c Eam fidem tenet certissima scientia, clamaturque conscientia. De Trinitate *Lib.* 13. cap. 1.

^d Suam igitur quicque fidem apud seipsum videt: in altero autem credit esse eam, non videt, & tanto firmitus credit, quanto fructus eius magis nouit, quos operari solet fides per dilectionem. *Ibid.* cap. 2.

^e Sed vult dicere, quodd habens fidem, ita certus est se habere fidem, sicut certus est de quocunque alio: credens enim experitur se credere, & per consequens habere fidem: nihil autem est certius experientia, ad quam sic resolutio aliorum, ut habeatur plenior certitudo. *lib.* 3. D. 23. q. 7.

^f *Historie of the Councell of Trent.* *lib.* 2. pag. 106.

^g Format sibi Idola de Deo, inquit; fingens ferum & terribilem, qui est amabilis. *Bern.* *Serm.* 38. Cant.

on. ^a *Our faith*, saith he, *is conspicuous to our owne minde.* ^b *Faith it selfe is seene in the minde, although that which is beleued by faith, is innisible.* ^c *A man holds his faith by most certaine knowledge, and plaine attestation of conscience.* ^d *Euery man sees his Faith in himselfe, &c.* Euen ^e *Durandus*, taking vpon him to expound one of those passages in the fore-cited place of *Austin*, tels vs: *That he which hath faith, is so certaine that he hath it, as hee is of any other thing: for hee that beleues, feesles that he beleues, and by consequent that he hath faith, and there is nothing more certaine then experience, &c.*

^f *Vegas* words also in the Counsell of Trent, sound this way: *As he that is hore, is sure he is so, and should want sence, if hee doubted: so he that hath grace in him, doth perceine it, and cannot doubt, yet it is by the sence of the minde, not by diuine reuelation.*

Ob. But if these things bee so, how comes it to passe, that Gods dearest children complaine sometimes, that they haue neither sight nor sence of their faith?

Ans. I speake of that which is ordinary, not euer. The Sunne in a cleere skie discouers and manifests it selfe with a witnesse; though sometimes it bee ouer-cast with clouds, or eclipsed with the Moone. This heavenly lampe of Faith shines, and shewes it selfe clearely enough to the sanctified heart, in the calmenesse of a Christian course, and serenity of the soule; especially freshly cleared, and purged with showres, as it were, of penitent teares: though in the dampe of spirituall disersion, darkenesse of some stronger temptation, eclipse of earthly-mindednesse, it may lye hid and obscured for a time. And yet for all this, if Christians would be counselled, and beleue the Prophets; if they would not vnder-value Gods infinite mercie, by looking vpon him through a slauishly deiected and melancholike humour, ^g which is woont to represent him

as terrible, fierce, and inexorable; whereas in his owne nature and sweetest disposition, he is indeed euer most compassionate, tenderhearted, and melting ouer the bleeding miseries of a truely broken heart: I say, if they would not thus mistake, but conceiue aright of that most adored mystery and bottomlesse depth of his free loue, Hos. 14. 4. Ezek. 16. 8. Jer. 31. 3. Cant. 2. 4. Ioh. 3. 16. and 17. 23. they might, euen in times of desertions, temptations, spirituall afflictions of soule, sweetely vphold their hearts with assurance of Adherence, though for the present they want the assurance of Euidence. For such an assurance is intimated, Psal. 22. 7. and 42. 5, 11, and 43. 5. For instance: many a faithfull soule, making conscience of all sinne, sincerely following the best things, resolu'd without reseruatiō to do or suffer any thing for Christ, would giue a world to be sensibly assured of Gods fauour, and fully perswaded that his sinnes were pardoned. By reason of the want of sense and feeling whercof, hee flauishly languishes vpon the racke of tormenting feares and terrours, vtterly without all cause; neither onely so, but thereby also gratifying the deuill, dishonouring Gods free mercy; disabling himselfe for a comfortable discharge of both his callings; and that which hee little thinkes on, lying in the sinne of not receiuing comfort, and of not accepting his owne proper legacie which Christ left him, Ioh. 14. 27. For in the meane time his heart doth cleaue vnto Christ, as to the surest Rocke. Hee cries, and longs after him, and would not part with him for all the world: Hee would infinitely rather haue his body rent from his soule, then his soule from his Sauour. Aske his affection and resolution this way; and for all his feares and sorrowes, hee will tell you, that hee will still rest and relye vpon his Lord, and euer-blessed Redeemer, let him doe with him as he please; hee will trust in him, though hee kill him. Now the internall vision, conscientiousnesse, reflexed act, that I may speake in the phrase of the Schooles, of this sincere adherence vnto Christ, and those exceeding precious promises of life, sealed with his Blood, might, and ought to assure him of the euerlasting safe-

a There is in the Saints certitudo euidentiæ, & certitudo adherentiæ. The Saints in their greatest extremity, may haue certitudinem adherentiæ, although they haue not certitudinem euidentiæ. Iob says, Though hee slay mee, yet will I trust in him, Iob 13. 15. Out of the depths haue I cryed vnto thee, O Lord, Ps. 130. 1. In this case he must doe as Pherecides the Athenian did, who held the ship on the shore with his hands; and one of them being cut off, hee held with the other; and both being cut off, hee held with his teeth: So should a true Christian doe in the time of his greatest deuotion. Iohn Weems of Lathoquar in Scotland, Preacher of Christs Gospel. In his Christian Synagogue, Lib. 3. cap. 4.

Ioh. 3. 16.

tie and happinesse of his soule; and so by consequent, to comfort him infinitely more, then if he had the Crowne of the whole worlds soueraigntie set vpon his head. Iustifying faith, which giues infallible interest to eternall life, is not (to speake properly and punctually) to bee assured of pardon; but to trust wholly vpon the mercy of God through Christ, for pardon. If there arise question in thy fearefull heart about thy spirituall state; sense and feeling is no substantiall ground whereon to build, being a separable accident to the graces of saluation; but the truth and tender-heartednesse of Christ, in the promises which can neuer faile, being as sure as God himselfe. If some wrangling fellow should lay claime vnto thy land, thou wouldest not in such a case and controuersie consult with an ignorant neighbour; hee perhaps out of his weakenesse and want of skill, might raise doubts and dangers where there were none, and put thee into a greater fright; but thou wouldest haue recourse to some learned at the Law, who vnderstandingly searching and surueying thine Euidences, and finding no flaw, would put thee out of all feare. When in time of temptation thou art terrified and affrighted with renewed scruples and distractions about thy spirituall well-being; doe not in any wise aduise with carnall reason, which is starke blinde in the mystery of Christ; much lesse with that *enill One*, who is a sworne enemy to thy soule, and father of lyes. They may tell thee, thou hast no sense, no feeling, therefore all is naught: but *to the Word, and to the Testimony*; let thy trembling heart cleaue to the imprègnable truth of those sweetest promises; Matth. 11. 28. Reuel. 21. 6. Ioh. 7. 37. Isa. 55. 1, &c. and thou art safe for euer. For a more full impression of this comfortable point, I would haue you to refresh your memories with a reuise of those foure estates of faith, which I haue heretofore distinguished, vpon purpose for the weakest Christians sake; and know, that the reflexed act of the lowest degree and least measure then mentioned, might vpon good ground, if hee doe not wilfully and wickedly refuse to be comforted, fill his fearefull spirit as full with vnspeakeable glorious ioy, as the Sunne is of light,
and

and the Sea of waters. These things laid together and well weighed, may conſect a precious and ſoueraigne Antidote, againſt the ſlaviſh terrours, cauſeleſſe feares, and heavy walking of many which are true of heart, diſtreſſed in conſcience about their ſpirituall ſtate: who while they labour, and long with inſatiable greedineſſe (and I blame them not) for a ſenſible aſſurance, and feeling apprehenſion of Gods fauour; doe too much neglect and diſregard that comfort which their faith might afford them vpon good ground, in that, notwithstanding their preſent diſtracting amazements and perplexity of ſpirit, they are able ſtill to commit their ſoules vnto Chriſt, as a faithfull Redeemer, and their *eueraſting ſtrength*.

In this point, I haue let ſome paſſages fall by the way, which may ſerue to diſcouer and diſſolue the vanity and weakenefſe of that *Dilemma*, wherein *Bellarmino* playes the wilfull egregious Sophiſter: it runs thus:

The Proteſtants teach, ſaith he, that a man is iuſtified by ſpeciall faith, whereby he perſwadeth himſelfe, that he is iuſt. Now then he reaſoneth thus: *When I begin to beleene that I am iuſt, I am either iuſt or vniuſt. If iuſt, then I am not iuſtified by faith, by which I beleene my ſelfe to be iuſt, becauſe this faith is after my iuſtification. If vniuſt, then this faith is falſe, and ſo a man ſhould be iuſtified by a lye.*

Bell. de notia Eccleſia, cap. 12.
Sect. ſectarij. noſtri temporis.]

To this horned Argument wee anſwere thus: There are fundry acts of ſpeciall faith: for my purpoſe at this time, take notice of two.

1. A fiduciall aſſent, reſting vpon the merit of Chriſt, an affiance, dependance, adherence, reliance, or if there be any other word expreſſing that act of an humbled ſoule, whereby it caſteth and repoſeth it ſelfe onely vpon Gods promiſe in Chriſt, for the obtaining of remiſſion of finnes, and eueraſting life. In this act, the poore ſoule illightened and affrighted with ſight and ſenſe of its finne and miſery, and ſeeing an infinite impoſſibility of ſatisfying God for the one, or freeing it ſelfe from the other, by any meanes or merit in heauen or earth; but onely by the propitiatory mediation of

Ieſus

Iesus Christ: it throwes it selfe into his armes, grasping fast about him, hides it selfe in the clifts of this Rocke, from the stormes of Gods fiercest and fiery indignation, apprehends in him plentifull redemption, and all sufficiency of saluation; and therefore plyeshim with strong cryes and teares for mercy; bespeakes him in all tearmes of confidence and affiance: My Lord, and my God, my hope, my fortresse, my rocke, my strength, my saluation; saue me, or I sinke; holde me, fast, or I am lost for euer. You may see sometimes a little infant, vpon apprehension and approach of some sudden danger, how heartily and hastily it runnes into the mothers armes for succour and safety: euen so a truely wounded soule, pursued by the terrours of the Law, and frighted with the dreadful sight of Gods frowning countenance, flies with speed into the bosome of its blessed Redeemer, clings inseparably vnto his bleeding wounds for everlasting protection; and there rests vpon the freeness of his Loue, merit of his Passion, and truth of his Promise, as vpon a Rocke of Eternitie, neuer to bee remooued: nor the concurrent rage of all the Deuills in hell, or powers of darkenesse, being euer able to make a diuorce. By this act wee are accepted for iust before the Throne of Grace, for Christs sake and sufferings.

2. An act of certification, which quickned by the Spirit of Grace, when God pleaseth for his owne glory and good of his Childe, reflecteth vpon the soule with a comfortable assurance that we are already in the armes of Christ, and His for euer. The least glimpse whereof, a true heart would not exchange for all the Kingdomes vpon earth. The first act makes vs iust: The second findes vs iust; and so certifies truly; not by a lye, as lying companions, and Satans Sophisters calumniate. It is the saying of an excellent Diuine, both for depth of learning and height of Holinesse, *To beleue that my finnes are now pardoned, and that I am saued: this is not the first act of faith, but followes when now a man doth see himselfe to be iustified in Christ.*

P. Bayne.

2. By a secret application of the promises of the Gospell,
in

in forme of an • experimentall Syllogisme, thus :

Whosoever beleeueth and repents, is the Childe of God:
But I beleue and repent, therefore I am the Childe of God.

The *maior* or first proposition, is cleare and euident in the very letter, and by the immediate sense of Scripture. See Iohn 3.36. Acts 10.45. & 13.39, &c.

But how doe you know the *minor*, or second proposition to be certainly so?

By the certainty of internall vision, whereby we as clearely see our faith, as our *life, will, thought, knowledge, &c.* as appeares in the forecited place of *Austin*. In his opinion, I say, Faith is as visible to the internall eye of a sanctified minde, as is a mans life and will: Nay, and we are wont to discern with a more eager eye and obseruation a Stranger, then an ordinary Domesticke. Our life and will are inbred, faith is aduentitious. By the testimonie of a renewed conscience, which is as a thousand witnesses. Now had I a thousand honest witnesses at the Barre before an vpright Iudge, to prooue my cause, and iustifie my right against the out-facings and periuries of a Knight of the Poast, as they say, well knowne to bee an infamous stigmaticall forgerer and murtherer; I would little doubt but to get the day. It is proportionably so in this present point; I meane, betweene my regenerate illightned conscience and Satan. Nay, in this case, should all the Deuills in Hell sweare the contrary, did carnall reason, naturall distrust, or any other aduersary power, cauill and contradict with neuer such irkesome tediousnesse; yet by the mercy of God, I will not withstand that heauenly light standing in my conscience like an armed man: *I will neuer take away mine innocencie from my selfe, untill I die.*

But how doe you know, that you truly beleue? We may know, perhaps, that wee haue some kinde of faith, but not that we haue the true liuely faith, which will serue the turne for saluation.

I answer: Saint *Paul* bids vs try, and prooue our selues whether we haue that Faith, by which Christ dwelleth in our hearts,

• Qui fidei sue sensum in corde habet; hic scit Christum Iesum in se esse. *Ambrosius in Epist. 2. ad Corinthios. cap. 13. ver. 5.*

Conscientia propriae sensus, mille testes.
Conscientia domesticum, & verum Tribunal. *Naxian. Orat. de plaga Grand.*

hearts, which is the faith of such as are accepted with God, 2. Cor. 13. 5. Now it were strange, if the blessed Spirit should bid vs examine and search for that, which could not possibly be found out.

Againe, if a man cannot be certaine, that he beleeueth with all his heart, that is, truly and sincerely; *Philips* interrogatorie to the *Eunuch*, Act. 8. 37. had beene in vaine, and the Eunuchs reply rash and vnaduised.

Austin was cleerely of this minde, that a man may be acquainted with the sincerity of his faith. * *There is, faith he, a kind of glorying in the conscience, when thou knowest thy faith is sincere, thy hope certaine, thy loue without dissembling.*

But many, say they, beleue, and are deceiued; thinking they haue that which they haue not; How then can a man be certaine?

Answer. So thousands amongst vs, by the false spectacles of presumption, making the bridge of Gods mercy broader then it is, and larger then his truth, which confines it onely to broken hearts; are wofully deluded, and ready euery moment to be drowned in the dungeon of fire and brimstone: must therefore those few who are sincerely humbled for their sins, truly beleue, & vpon good ground haue part in it, be also deceiued? Because mad men, and men asleepe, know not wel that they are asleepe, and rage; must therefore men truly waking, and wise, not know certainly they are awake, and in their wits? The common people generally conceiue of the Sunnes magnitude, that it is not past a foote round; must therefore the certaintie of knowledge, that it is many times bigger then the Earth, be denied to the skilfull Astronomer? Some men dreame that they are rich, tumble themselues amongst their golden heapes, and it is not so indeed when they awake; doth no man therefore certainly know whether he be rich or no?

* Conceiue proportionably of repentance, an inseparable companion and effect of true faith, which is then sauing,

* Est quidam modus in conscientia gloriandi, vt noueris fidem tuam esse sinceram, noueris esse spem tuam certam, noueris charitatem tuam esse sine dissimulatione. In *Psal.* 149.

* Fidem suam quisque qui eam habet, videt in corde suo, & tenet certissimam scientiam, & clamante conscientia, dicente Augustino: Proinde & resipiscenciam, quæ fidei vera, est indiuidua comens, atque effectus. — Veraque habetur — certitudine visionis internæ, seu testimonij proprii cordis, & Spiritus Dei vñ testificantis Spiritui nostro, quòd simus filij Dei. Rom. 8. 16. *Par.*

when

when it is serious, sincere, and without hypocrisie; and that may be manifest and cleerely discernable to the heart that hath it. Doe you thinke, the seriousness of the Niniuites repentance was not certaine vnto them? *We haue receiued the Spirit of God, saith Paul, that we might know the things that are freely giuen vs of God,* which are not only life euerlasting, &c. but iustification, sanctification, and such like. I say, sauingnesse of repentance, as of faith, consists not in the measure and muchnesse; but in the sincerity and truth, of which the true penitent may be certaine, as well as of his sorrow. But now whereas the Popish Doctors being blind guides, leade their hoodwinkt followers into such perplexed mazes of vncertainties, and indeed impossibilities about contrition, in respect of extension, intension, appretiation, equiuallence to sinne; no maruell though they pleade pertinaciously for the point, and purgatory of doubting.

3. By the effects and fruits growing from the roote of grace in the heart.

But there may be in the hypocrite, an exact outward conformity and obedience.

I answer: True it is, that for the outside and carkasse, as it were, the workes of vn sanctified men, may be like to thole of the godly, but they are without the soule, life and spirit; which is in the worke of a true beleeuers; to which he is no lesse priuy in his heart, then to the outward work which passeth thorow his hands. And we hold, that workes done in vprightnesse of heart, onely, are they which truly testifie in this case.

Let euery true-hearted *Nathaneel* then comfortably conclude pardon and peace vnto his owne soule, from all such fruits so qualified. For instance, in one.

We know that we haue passed from death to life, because we loue the Brethren, 1. Ioh. 3. 14. I loue the Brethren: therefore I am translated from death to life.

But is it possible for a man to know that he loues his Brethren as he ought, and as the Apostle requires?

Saint *Iohn* makes it a signe of our being so translated; therefore it may bee knowne. For signes manifesting other things,

Richar. Palud;
Almay. Adrian.
require necessarily
contrition; Sum-
mum dolorem in-
tensum & gradua-
liter.
Scorus and his fol-
lwers, certam in-
tentionem soli
Deo cognitam.
Bell. & Patant.
Summum dolo-
rem appreciatum.
Whereby those Lo-
custs put the consi-
ences of their blawnd
Ones, if waking and
working vpon the
racke of inenitable
and implacable hor-
rour, tormenting
them, as with the
torment of a Scorpi-
on, when he striketh
a man.

Magis enim nouit
dilectionem, quā
diligat, quā fra-
trem, quem diligit.
*De Trinitate. lib. 8.
cap. 7.*

must themselves be more manifest. And *Austin* tels vs, that a
*man knowes more the loue with which he loues, then his brother
whom he loues.*

Thus may the Christian infallibly collect, the sanctifying
Spirit, iustifying Faith, sauing Grace to dwell in his heart, by all
goods deeds, holy duties, inward or outward fruits springing
from an vpright heart. For as it followes, and may be inferred
infallibly and demonstratiuely from the effect, to the proper
cause in other things: For example: It is day; therefore the Sun
is risen, because day cannot be caused, but by the Sunnes rising:
so in this point also explained as before. If we pursue and ply
with true hearts the whole Trade of Christianitie; If we be
sincerely exercised in the workes of holinesse, iustice, mercy
and truth, and walke humbly with our God; wee may build
vpon it, that we are truely blessed. All such sound fruits of
Faith, are euident signes and demonstrations of our spirituall
safely, and standing fast for euer. *If ye doe these things, saith
Peter, ye shall neuer fall.*

2. Pet. 1. 10.

4. By the testimony of the Spirit, which sometimes; as in the
time of more feruent prayer, holy retyrednesse of minde, hea-
uently meditation; or in some quickning exercises of extraordi-
nary humiliation; or after some speciall important seruice done
to God & his Church with humble sincerity, and in true zeale;
or vpon the soule-searching passage of some well grounded Ser-
mon of comfort, and seasonable application of mercy; or in the
beginning of spirituall, and end of naturall life, as most needfull
times; or in the time of martyrdom, & sincere sufferings for the
Name of Christ, &c. I say, at such times the Spirit may suggest
and testifie to the sanctified conscience, with a secret, still, heart-
rauishing voice thus or in the like manner; Thou art the Child of
God; Thou art in the number of those that shalbe saued; Thou
shalt inherit life euerlasting: And that as certainly and comfor-
tably, as if that Angell from Heauen should say to thee, as he

a Quando vero
Spiritus testatur,
quoniam relinqui-
tur ambiguitas? Quod si homo quispiam, vel Angelus, vel etiam Archangelus aut alia certe hu-
iusmodi quaedam potestas, aliquid promitteret, merito quispiam dubitauerit: Suprema vero illa
essentia, quae & hoc ipsum laetatur, quod promittit, acque adeo orare etiam iussit, testimo-
nium nobis perhibente, quisnam de dignitate hac deinceps dubitare poterit? *Chrysost in vers. 16.
cap. 8. ad Rom.*

did to *Daniel*, Greatly beloved. And why should any Popish cauiller contradict this, sith euen *Bellarmino* himselfe speaks proportionably in another case? Vpon a passage in *Austin*, acknowledging the interior efficacy of Gods Spirit, giuing testimony to our hearts concerning the truth of that which is contained in the Scriptures, saith he; *This light of faith is a certaine testimony of God, by which it is said to the secret cogitations of our hearts, That is true; thou needest not to doubt thereof.* Here is an immediate testimony of the Spirit granted for the confirmation of the truth of the Word; why may not the like bee expected for an assurance of the worke of the Word? Mighty and remarkable was the worke of the Spirit this way vpon the heart of that Noble Martyr, *Robert Glouer*, vpon the first sight and representation of the Stake (so sweetely seasonable is God in all his refreshings.) For two or three dayes before his death, he was full heauily oppressed with the spirituall miseries of a dead heart, and spirituall desertion. In which time no doubt he cried mightily vnto God, and often reflected the eye of his renewed conscience vpon a truly, beleeuing, penitent, humble, holy and heauenly heart; resolved to sacrifice its warmest blood in the merciesse fire, for the testimony of *Iesus*; and yet no comfort would come. But in the very nicke and needfull time, as you may see in the Story, the blessed Spirit did suddenly shine into his darke and desolate soule, with the glorious beames of his owne immediate comfort, and so sensibly filled it with such overflowing Riuer of spirituall ioyes, that no doubt they mightily abated and quencht the ragefull fury of those Popish flames, wherein hee sweetly fell a sleepe. It was a speciall and immediate springing of the holy Ghost in his heart, which made Master *Peacocke*, after many dayes of extreamest horror, professe, that *The ioy which he felt in his conscience, was incredible.* Wee feele and acknowledge by daily experience, that Satan doth immediately inieect; and shall not the blessed Spirit, after his holy and heauenly manner, immediately also suggest sometimes?

Neither is this to bee reputed an extraordinary reuelati-

b Hoc igitur est
lumen fidei, audi-
tores, testimonium
quoddam Dei,
quo inrus in domi-
cilio cordis dicitur
nobis; Ita est: ni-
hil habites. In
Cont. De lumine fi-
dei. S. Pelagiani
quidam.]

^a Fidelium
 ἀληθῶς
 non nititur reue-
 latione aliqua quā
 Deus arcana sui
 consilij nobis pa-
 tescerit, sed pro-
 missionibus Euan-
 gelij, & sensu in-
 terno, quo quis
 seipsum explorans
 sentit se serū in
 Christum crede-
 re, & testimonio
 intrinseco Spiritus
 testantis in cordi-
 bus nostris, nos
 esse filios Dei.
 Molin. Anas. Ar-
 minie, cap. 46.

on, or ^a Enthusiasme without or beside the Word of God (I heartily abominate all Anabaptistickall fooleries and phren-
 sies:) For that which the Spirit so reuiles vnto our consciences, wee our selues may collect and conclude out of Gods Word, vpon the conscience of our faith, repentance, other sauing endowments and holy graces shining in our soules, and vprightly exercised in our whole conuersation. When we by these meanes haue assured our soules, that we are the children of God, which is the testimony of our owne renewed spirits; the Spirit of God, as another witnesse, secondeth and confirmeth this assurance, by diuine inspiration, and by sweet motions and feelings of Gods speciall goodnesse, and glorious sauing presence; and so according to the Apostles phrase, Rom. 8.16. beareth witnesse with our spirits. Wherefore if any man presume vpon, or pretend any immediate suggestion or reuelation, for his spirituall safetie, and euerlasting well-being, and yet want vtterly the testimony of his renewed conscience to the same purpose; the testimony of vniuersall obedience; of not lying willingly and delightfully in any one knowne sinne; of crucifying the flesh with the affections and lusts, &c. I can giue him none but this cold comfort; hee is curstedly coozened by the Deuills counterfeite glory of an Angell, casting into his abused imagination such groundlesse conceits, which in time of triall will vanish into nothing, and flie away as a dreame.

By the way let me tell you, that though this last manner of assurance be more immediately from the Spirit; yet conceiue, that the other also are nor effectually vpon the heart, without the excitation, illumination and assistance of the same blessed Spirit.

For the first, consider that forecited place, 1. Corinth. 2. 12.

For the second; when the conscience, through the min-
 stry of the Law, doth testifie to a man his state in sinne, and vnder the curse; it is, through the spirit of bondage, that it doth testifie: then when it doth testifie to him his state of grace, and freedome from the curse, it is much rather from
 the

the Spirit of Adoption. *No man can say that Iesus is the Lord, but by the Holy Ghost.* 1. Cor. 12.3.

For the third, I doubt not, but the blessed Spirit, as a comfortable Remembrancer, refreshed *Hezekias* memory, when he cryed to the Lord, *Remember now, O Lord, &c.* *Isa. 38.3.*

But how shall a man discerne, and difference a true perswasion, and the testimony of the Spirit; from a groundlesse presumptuous conceit, and the Devils delusion?

If *Bellarmino* aske me, I will easily stop his mouth:

First, by demanding him, how his Saint ^a *Francis*, and S. *Antony*, knew assuredly, that their reuelations of the certaine remission of their sinnes, were from the Spirit of God; especially sith with him they were reuelations quite besides and without the Word. For ^b he holds, that this proposition, *Francis* is truly iustified: *Antony* hath his sinnes forgiven; and so of other particular men, is not to bee found in the Word, either immediately, or by euident consequence; which wee vpon good ground contradict, if the particular men be true beleeuers. a De iustif. Lib. 3. cap. 8. Sect. Quarta ratio. b Ibid. Sect. Prima ratio.

Secondly, by that saying of *Ambrose*, vrged by ^c *Catari- nus* in the Councell of Trent: *The Holy Ghost doth neuer speake vnto vs, but doth make vs know, that it is Hee that speaketh.* c Historia of the Councell of Trent. pag. 205.

But if the doubtfull Christian truly troubled about it, would be taught and informed in the point; or if it be possible that the Pharise, the deluded One should heartily desire to bee illightened; I aduise that they would consider vpon these following markes of difference.

1. A sound perswasion vpon good ground by the Spirit, is euer agreeable and answerable exactly to the Word. The inward testimonie of the Spirit, and outward testimonie of the Word, doe alwayes sweetely accord, and one answeres to the other, as face to face in water. And therefore, if that thy present state, wherein thou conceiuest thy selfe to bee sure and safe inough for saluation, bee disabled and condemned by Gods Word; thy confidence is vaine, and Satan deludes thee. The Scripture tels vs,

^a Sancti non operantur peccatum; & tamen non sunt sine peccato.

^{Aug. in Psal. 118.}
^b Vbi regnat propositum peccandi; ibi fiducia misericordiae exultat.

^c Psal. 66. 18.

^d Psal. 68. 21.

^e Sic licet ille Fabricius; sic licet Fabius; sic licet deipio; sic licet Regulus; quorum me nominibus tanquam in antiqua Romana curia loqueremur, putasti esse terredum.

^{August. contra Iulian. Pelag. lib. 4. c. 3.}

That whosoever is borne of God, doth not commit a sinne, 1. Ioh. 1. 3, 9. which is not to be vnderstood simply of the act of sinning; For who can say, My heart is cleane? But in this sence: He makes not a trade of sinning; he sinneth not with ^b purpose, pleasure and perseuerance; hee doth not liue, lie, and delight in sinne; he suffers it not to reigne in him. If then thou allowest any lust in thy heart, or goe on in the willing practise of any one knowne sinne, or sensuall course, and yet be well conceited of thy selfe for comfort in the World to come; the Deuill coozens thee: God will not ^c heare the prayers, but ^d wound the hairie scalpe of euery such a one. For instance: If thou lyeest in lying; (for its one thing to be ouertaken that way out of feare, or ere thou bee aware, another thing to continue in it habitually and resolutely against an illightned impenitent conscience) and yet looke for Heauen, thou art deceiued; thou hast made a lye thy refuge, and hid thy selfe under falsehood. And Why? because Gods Word saith, that the Fearefull, and Unbeleeuing, and the Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Liers, shall haue their part in the Lake which burneth with fire and brimstone, which is the second death, Reuel. 21. 8. Conceiue proportionably of lying in any other sinne damned in Gods Booke in the sence I haue said. If thou abideest in the state of meere ciuill honestie, and yet thinkest with thy selfe, that thou art thereby furnished sufficiently for future happinesse, it is but a false flash. And why? Because the Word saith; Without holinesse, no man shall see the Lord, Hebrewes 12. 14. Which necessarily implies; That no meere ^e ciuill man can possibly bee saued. If thou bee a luke-warme Laodicean, and yet conceiuest thou art rich enough spiritually, and lookest to bee saued; thou art deceiued: And why? Because the Word saith; That Christ will spew such a one out of his mouth, Reuelation 3. 16. Euen as a filthy bitter vomit is to the stomacke, mouth and man that spewes it out; such are all luke-warme formall Professours to the Lord Iesus Christ, as himselfe there professes. A terrible and flaming Sentence, vttered from

from the Iudge his owne mouth in the meane time ; which, mee thinks, should horribly affright thousands in our daies ; who stand for a frozen formality, heartlesse indifferency, reserved neutrality, and politicke moderation in profession, and practise of Religion. Thus a true testimony and sound perswasion of a good estate to Godward, euer holds correspondence to the Word, and is infallibly grounded thereupon.

Obiect. Say you so ? In spirituall cases and points of faith, how is it possible, that a man should bee infallibly certaine of that by the Word, which is not contained in the Word, either immediately, or by good consequence ? But *Bellarmino* affirmes, that this particular proposition, *Such, or such a man is truly Iustified* ; is not contained in the Word of God, either immediately or by good consequence, &c.

*De iustif. lib. 3. c. 8.
Sect. primatio.]*

Answer. To let passe at this time, that which some worthy Diuines presse in this poynt, that such places as these, *Plalm. 103. 3. Esa. 43. 32. Rom. 10. 9. Gal. 2. 20. &c.* Intimate and imply such a particular proposition immediately : I answer, that it is deduced by euident consequence out of the Word. For from such generall promises and propositions as these ; *He that beleeueth on the Sonne, hath everlasting life, Ioh. 3. 36. Whosoever beleueneth in him, shall receiue remission of sinnes, Act. 10. 43. And by him all that beleue, are iustified from all things, &c. Act. 13. 39, &c.* follow by good consequence these particulars : *Paul, Peter, Luther, Caluin, Beza, Bradford,* or any other particular man beleeuing in him, receiues remission of sinnes ; is iustified ; hath eternall life. Euen as it followeth directly and infallibly, euery man is a reasonable creature ; therefore *Iohn, Thomas, &c.* is endued with reason.

Though no word saith expressely and immediately ; *Thou Thomas* beleeuing, shalt be saued ; yet the same word which saith, *Euery one* beleeuing, hath eternall life, saith also ; *Thou Thomas* beleeuing, hast eternall life, or shalt be saued. As on the contrary, this vniuersall, *He that beleueneth not the Sonne,*
shall

shall not see life, but the wrath of God abideth on him, includeth virtually, consequently, infallibly, as though they were writ in it, these particulars: Judas, Bellarmine, or Bonner, &c. not beleeuing, shall not see life, but the wrath of God abideth on him. Otherwise, if the generall did not thus sufficiently include and comprehend euery particular; and an vniuersall proposition all subordinate singular propositions vnder it; the Law, Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not beare false witnesse against thy neighbour; would not belong to Faux blowing vp the Parliament: to this or that Priest polluting himselfe in hearing confession; to Bellarmine lying voluminously; because its no where expressly writ; Thou Bellarmine shalt not beare false witnesse against thy neighbour. Thou shaueling, beware of selfe pollution. Thou Faux shalt not teare in pieces the Royall limbs of the Lords Anointed.

If Iohn or Thomas beleeuing, be not bound to be assured of his saluation out of the generall promise; except it were said somewhere in Scripture; That Thomas or Iohn by name should be saued; it would follow that these particular men, were not bound to be honest men; or to feare God; because it is no where said in the word; that Thomas or Iohn ought to be honest men; or are commanded to feare God, but onely in the generall.

In a word, let the Iesuite tell mee, whether out of the Word, hee bee infallibly certaine that his body shall rise againe at the last Day: He dare not for his heart denie it. And I pray you Bellarmine, tell me, where it is particularly and expressly said in Scripture; that the body of Robert Bellarmine shall rise againe at the last Day? All particular infallible assurance in this kinde, springs out of the generall proposition and promise that All shall rise, 1. Corin. 15, &c.

2. That heart which doth sweetly enioy the Paradise of a true testimony, and well grounded perswasion; that it presently liues the life of grace, and immortality: is sincerely affected and inflamed with a reuerent loue, and insatiable
a longing

* longing after the Word preached and read, prayer, singing of Psalmes, meditation, conference, vowes, daies of humiliation, vse of good bookes, godly company, all Gods ordinances, and good meanes appointed and sanctified for our spirituall good. Because thorow them, as so many golden conduits, those gracious sauing operations of the holy Ghost are conueyed and continued vnto it; which minister sound matter and true grounds of such comfortable assurance: and in the conscionable vse and exercise of them also are woont sometimes to be secretly and sensibly breathed into it, such heavenly reall refreshings themselves; which the ioy of the whole worlds enioyment cannot possibly equall. But now the affection this way of those who are Pharisaically puffed vp with a groundlesse conceit and vaine confidence; is faint and formall; partiall and reserued; not accompanied with that vniuersalitie and vniformitie of reuerence and respect to all the blessed ordinances and meanes of grace. It is euer the woont and wilnesse of such, to qualifie their countenance and correspondence to these, with that moderation and temper which may bee compatible, and plausibly consist with the safety of their temporall happinesse, and securitie of their bosome sinne. And no maruell though their affection in this kinde bee not so hearty, and hold out; for they draw no speciall vertue and sweetnesse from *Christ*, through them: And their conceit of beeing right, is not fedde from the Brests of the Bible, and with the heavenly Manna of a conscionable Ministry; but built vpon those insufficient grounds and rotten proppes. I discovered and disabled before.

3. A sound and vndeceiuing perswasion that thou art euerlastingly lockt in the armes of Gods mercy and loue; grounded vpon the Word, seconded and set on by the Spirit; is a most rare and rich Jewell, which doth infinitely outshine and ouerweigh in sweetenesse and worth any rocke of Diamond, Cristall Mounxaine, or this great Creation, were it all conuerted into one vnualueable Pearle; and therefore is infinitely enuied, and assaulted mightily on all sides.

It

Or if this desire be sometimes cold, and disedged, by some fit of temptation, desertion, spirituall damps; it heartily grieues, and importunately contends by prayer, and all its spirituall power, to regaine and recover its former forwardnesse and feeling. Which holy caringe, and contention of spirit in its want and absence, may be conceived as equivalent in Gods acceptance to a comfortable possession of it.

It is continually hunted like a Partridge on the Mountaines by naturall distrust, the policy of Satan, and all the powers of darkenesse. There is not a wicked spirit, but is transported with implacable indignation against that heauen vpon earth; and therefore rages and roares about thee still, to rob and bereaue thy humble brest of such an heauenly Iemme. Besides the two maine ends and generall aimes; of all the malice and machinations of those apostated angels: 1. The dishonour of God, and 2. The discomfort of mens soules; In this point they are peculiarly enraged with extreme hellish anger; to see a mortall man, a childe of *Adam*, crowned by Gods mercifull hand, euen in this life, with right and interest, and as it were, an earnest pennie of the *Inheritance with the Saints in light*, and of those blessed Mansions of glory and rest, of which, by their Apostacie and pride they haue vn- hapily and euerlastingly depriued themselves. Neither onely so, but they imploy also their Agents, enemies to the grace of God and thine owne fearefull heart, to charge falsely many times vpon thee, Hypocrisie and delusion, lest that *white stone* giuen thee by the holy Ghost; the splendor and ^b sweetnesse whereof, none knoweth but hee that hath it, should fairely shine vpon thy sad soule with that lightsomnesse and comfort, as it both may and ought. Whereupon it must needs follow, that if thy perswasion bee well grounded and assurance true; it will bee accompanied and often exercised with feares, iealousies, doubts, distrusts, varieties of temptations, Satans fieriest darts, iniected scruples, contradictions of flesh and blood, cauls of carnall reasons, want of comfortable feeling, &c. which will many times necessarily drue thee to cry mightily to God, and complaine at the Throne of grace, against all this hellish ordnance and assaults of thy vnbelie- uing heart; by the wrastring of faith to warme thy soule with meditation vpon the promises, to re-examine and re- uise thy groundes, to confirme thy watch, to resort for counsell, strength and comfort to the quickening meanes, experience of former sweete feelinges, and motions of the Spirit; to truly iudicious Diuines, experienced Christians,

dayes

Reue. 2. 17.

^b As none can com-
prehend the horror of
an enraged guilty
conscience, but the
heart that endures
it: so none can con-
ceive the sweetnesse
of the Spoules
kisse, but the soule
that receiues it.

dayes of humiliation, bookes of best rellish to a spirituall taste, &c. But now on the contrary side, the presumptuous confidence and groundlesse conceites, lie in the Pharises bosome with much quietnesse and security; without doubting, difficulty, contradiction, or any such adoe. The reason is, his carnall heart is well enough content, and meddles nor; because it still feedes vpon the delights of his darling sinne, without disturbance. Satan is too subtrill to interpose; tempt or interrupt, in such a case. For hee well knoweth that his foundation is falsehood, his hope of heauen but a golden dreame; and therefore in policy he holds his peace; that hee may hold him the faster.

Take notice by the way; that, that very thing which makes many a true-hearted Christian to doubt of himselfe, and of the soundnesse of his spirituall state, should put him out of all doubt; euen often exercise with doubts, temptations, multiplied attempts against his faith, and assurance of Gods loue; prayed against, humbly resisted, and opposed with cleauing vnto the tender-heartednesse of Christ, and truth of his promises, though for the present he hath little or no feeling; no such ioy and peace in so beleeuing: And that very thing vpon which the deluded Ones doe build, and many times boast themselves; to wit, that they are vntroubled, vntempted, in point of faith, and pretended assurance; may returne an infallible remonstrance to their owne consciences, that they are cerainely deceived. For doubtlesse, that faith which is neuer assaulted with doubting, is but a fancy. Assuredly that assurance which is euer secure, is but a dreame. Many a Pharise stands by the bed-side of the sincere Professor, visited with affliction of conscience, and many heauy temptations; secretly and sinfully pleasing himselfe in the vnblest calmenesse of a groundlesse confidence, and in his freedome from such terrors and spirituall troubles: when as himselfe is like an Oxe fattening in the greene pastures of impunity and outward prosperitie for the day of slaughter: But the afflicted party is as precious gold, purifying in the Lords refining furnace, that he may afterward come out and shine more gloriously.

4. In that heart to which the Spirit of God testifies, that wee are His children, Rom. 8. 16. doth the same Spirit create many feruent ejaculations, strong cryes, and vnutterable groanings, verse 26. The testimony of the Spirit is euer attended with the Spirit of prayer. That glorious glimpse shining into the soule, and assuring it of saluation, is so sweete, so heauenly, so raiishing; so transcendent and incomparably aboue all earthly ioy, that it warms the spirit of a man with quickning life and liberty, to powre out it selfe in the presence of his Lord and his God, before the Throne of Grace: sometimes in more hearty triumphant, and as it were, winged prayers: at other times, in those which are more faint and cold, yet edged with infinite desires, that they were more feruent, and therefore by the way, as it were, mingled and perfumed with the soueraigne and satisfactory incense in the Golden Censer, which the Angell of the Couenant holds in his hand, are graciously accepted of him, which by an excellency and title of highest honour, is stiled the *Hearer of Prayers*: or at least, with vnexpressable groanes and inward wrastlings, for preservation, recovery, and enlargement of that same comfortable assurance it selfe, and of all other holy graces and fruits of the Spirit, purity of heart, conquest ouer corruption, neerer communion with God, spirituall-mindednesse, and such other heauenly guests; amongst whom it is wont to dwell with delight, and represent it selfe more comfortably. But now on the other side; euery deluded Pharise is a meere stranger to the power of Prayer. His presumption and groundlesse confidence, is but a weede which will grow of its owne accord; and therefore is not sensible of any necessity, neither feels any want of constant prayer from a broken heart: vniuersall obedience; or the holy precisenesse of the Saints to support it.

Reuel. 3. 4.

Psal. 37. 2.

¶ Plerumque hoc negotium plus gemitibus, quam sermonibus, agitur; plus fletu, quam affatu. *August.*

Epist. 121.

Cogitatio tua clamor est ad Dominum. *Idem in Psal. 141.*

5. An assurance of Gods Loue vpon sure ground, doth mightily quicken, keene, and spurre forward the ingenuous Christian to more holinesse, hatred of sinne, resolution in good

good causes, watchfulnesse ouer his heart, walking with God: *Hauiing these promises, saith he, let me cleanse my selfe from all filthinesse of the flesh and spirit, perfecting holinesse in the feare of God: Hauiing this hope, I will labour to purifie my selfe, euen as He is pure.* To let the principall motiue passe, it is impossible but that the feeling consciousshess that Gods free loue, through Christ, hath freed vs from eternitie of torments; one houre wherein, is infinitely more stinging and terrible, then all the tortures that all mankind hath, doth, or shall endure, from the Creation, to the end of the world; and certainly interessed vs to eternitie of ioyes, one houre wherein, doth incomparably surpasse all the delights of this wide world, were they collected into one lump of pleasure; I say, it cannot bee, but that such an assurance should stirre vp the blessed soule to doe or suffer any thing for *Christs* sake; rather to die then turne Papist, *to doe worthily in Ephrata, and bee famous in Bethlehem.* But now the other groundlesse confidence, being in truth but a fancie, must needes bee powerlesse, fruitlesse, vnaetive; and makes the deluded rather secure, carelesse, presumptuous, onely formal.

2. Cor. 7. 1.

1. Ioh. 3. 3.

6. The blessed Spirit is woont to spring in our hearts, with heauenly refreshing, and his sweetest testimonie; especially at such times as these: When wee retire and recollect our selues to conuerse with God in a more solempne and solitary manner; opening our consciences, breaking our hearts, and powring out our soules into his bosome: when wee are preparedly and fruitfully exercised in the ordinances: in our innocent patient sufferings, for good causes and conscience sake: when we feele that we haue conquered or well curbed some corruption, by the power of Prayer; in the beleeuing contemplation and reuise of our change, and the infallible markes thereof: when we meditate effectually vpon the bottomlesse depth of Gods free loue vnto vs, with which hee hath loued vs *from euerlasting to euerlasting*: vpon dayes of humiliation, &c. But that other counterfeit flash keeps a deluded Pharise in a fooles Paradise continually; hee is ordi-

narily

narily at all times alike peremptory in the point of assurance. You shall not take him any weeke in the yeere, any day in the weeke, any houre in the day, without a bold perswasion, and protestation, if neede bee, That hee hopes to bee saued as well as the precisest. Hee is as confident this way, when he is cauelling against the purity of the Saints and power of Godlinesse; as when he is the deepest in his Pharisaicall deuotions.

7. The presumption of the Pharise is ordinarily at the height, in his height of outward prosperity; and when *Gods Candle* shineth faireliest vpon his head with worldly blessings. But the perswasion of the Christian, is for the most part then strongest, when the world most frowneth vpon him for his forwardnesse; and in heate of persecution.

8. Those that are deluded with a groundlesse confidence, haue ordinarily beene so conceited of themselves, euer since they may remember, or had any thoughts of heauen; and that without conscioussnesse of any conuersion, change, or supernaturall sauing worke vpon their soules at al. For though the deuill seales it with more security vpon their hearts, by his counterfeit Angelicall glory; yet he findes matter enough in our corrupt nature, ministred originally for such a golden dreame, and imaginarie castle in the aire. But the testimony of the Spirit, and that other true perswasion is supernaturall, and neuer felt before conuersion; nor euer to be found but in a regenerate soule. I doubt not, but many Christians to their singular comfort and further assurance, can tell their experience of both: Their bold peremptory ill grounded presumption in their vnregenerate time: and their now true, kindly, sweet perswasion, so much enuied and assaulted by Satan accompanying their conuersion.

9. Naturall presumption, guilded ouer with the deuils delusion, euer shrinckes in the wetting. Troubles of conscience, fiery trials, heauy crosses, the face of the Prince of terrour, disastrous and dismall times, dissolue it into nothing. But the other true testimony holds out like armour of prooffe, against thickest haileshot of all aduersary power: Nay, it is

woont to shine and shew it selfe with vnited vigor and more lightsomnesse within; in the greatest dampe of outward discomforts, and most confusions abroad.

10. The Christian can giue sound reasons for his resolution, in the point of assurance; from his conuersion, holy conuersation, loue of the brethren, vniuersall obedience, &c. those meanes I mentioned before proper to the Child of God. But put the Pharise to prooue in this case, and perhaps hee will not bee able to say so much as his formall deluded brother, Luk. 18. 11, 12. Sure I am, all that hee can produce for that purpose, being tryed by the Touchstone of Gods Truth, will prooue too light and inconsequent. Reuise the false *mediums* and insufficient grounds discovered before, and you shall perceiue, that none of them can possibly inferre a comfortable conclusion.

11. The *Laodicean* longs farre more for gold, then growth in grace; thinkes himselfe already rich enough in Religion, and that hee hath attained that very temper which euery wise man should rest vpon, without any more medling; that if he should stirre forward, he should be too precise; if he should grow any worse, he should be too prophane; and therefore concludes, *I haue need of nothing*. But the illightened Christian, hauing truely tasted of the assistance of Gods loue, is infinitely greedy of growing in grace, of conquering corruptions, of neerer communion with his *Christ*, of doing his God all the most glorious sincere seruice he can possibly, before he goe downe into the pit, and be seene no more. His performances, by the grace of God, are many, his endeauours moe, but his desires endlesse, and euer a vn-satisfied with his degree of well-doing, his present pitch of grace and measure of obedience.

Thus hauing premised a discouery of spirituall selfe-deceit, whereby many so ouer-value themselves, in point of their spirituall estate, that they conceiue they are very right, whereas in truth and tryall, they are starke rotten at the root: Their case herein, is like that mans, who lying fast asleepe vpon the edge of a steepe Rocke, dreames merrily of Crownes,

• Semper tibi displiceas quod es, si vis peruenire ad id quod nondum es. Nam vbi tibi placuisti, ibi remansisti. Si autem dixeris, Sufficit, & peristi. Aug. Tom. 10. de verbis Apostoli. Serm. 15.

Kingdomes, and the very confluence of all earthly contentments; conceiuing that he wallowes himselfe in the ouerflowings of all worldly felicities; but vpon the sudden starting for ioy, breakes his necke, and tumbles into the bottoome of the Sea. They are lulled asleepe by the deluding charmes of the Deuill, vpon their beds of presumptuous security, all their life long, dreaming of no danger at all, but euer confident their case is good enough to God-ward: but their consciences being awake d vpon their beds of death, or at farthest, at Gods Tribunall, they are suddenly swallowed vp of despaire, and drowned in euerlasting perdition. I come now to fore-warne and fore-arme the true Christian, that with all watchfulnesse and constancie, he would euer labour to preuent and defeate the secret assaults and insinuations of that white Deuill, as a worthy Diuine calls it, Spirituell pride. A guilded poyson, which Satan, that cunning *Alchymist* and hellish Spider, doth first extract out of the very sweetest and fairest flowers in *Christ's Garden*; I meane, the most holy vertues and heavenly gifts emplant in his Childrens hearts; and then thereby so enuenomes and blasts them, that they lose not onely their owne natieue splendour and gracefullnesse, but also their fruitfull communication to others, and comfortable acceptation with God. I say, when he sees a man extraordinarily enriched with spirituall graces, he seekes might and maine to make him swell with priuy pride; and to puffe him with an ouerweening conceit of his owne worth; that so the Christian himselfe may want the comfort of them; his brethren, the fruit of them; and God, the glory of them. When the strong man can no longer keepe goodnesse out of the soule, but the holy Ghost with a mercifull violence breakes in vpon him and dwels there; his next endeaouour is, to abuse euen Grace it selfe, as an unhappy instrument, to weaken and wound it selfe: nay, so subtil is he, and endlesse in his attempts, that if he cannot make a man proud of any thing else, hee will labour to make him proud that he is not proud, and to glory vainely, because he is not vaine-glorious. The originall and breeding of this canker in

sapē homo de
ipso vāz gloriā
contemptu vāius
gloriatur. *Augusi.*
Conf. l. 10. c. 38.

in the sanctified soule, I haue discouered in my *Discourse of true happinesse*, page 25. and there made tender of some corrosiues and counterpoysons against it. To which at this time I adde these:

When thou beginnest with an ouerweening conceit to admire thy selfe immoderately and aboue that which is meet, cast thine eye,

1. Vpon the puritie and piercing of Gods all-seeing Eye, ten thousand times brighter then the Sunne, and purer then puritie it selfe; which sees sinne to bee infinitely more sinfull and loathsome then thou canst possible; whereby His holy Iustice is incensed with infinite indignation, and vnquenchable seuerity against it. Witnesse the turning into Devils, irrecoverable destruction, and euerlasting downfall of so many glorious creatures, the top and masterpiece, as it were, of all Gods handyworke, shining once so fairely in the highest heauen, and neereft vnto his Emperiall Throne: The curse which fell vpon *Adam* and all his posteritie, for eating the forbidden fruit: The confusions which came vpon the first world by the flood: The burning of Sodom with fire and brimstone from heauen: The fearefull reiection of his owne ancient people: The horrors of a guilty enraged conscience, which is a hell vpon earth, and damnation aboue ground: The euerlasting fire which is prepared for reprobate men and angels, &c. Neither doth this brightest Eye onely see all thy sinnes in their natue foulnesse, but also in their truest number. Thou perhaps, for want of more spirituall eye-salue, beholdest them but as starres in a gloomie euening: but assure thy selfe He sees them, as moates in the Sunne, and as Starres in the clearest winters midnight. Methinkes, this mortifying meditation should rather make thee grow into further detestation of sinne, then admiration of thy selfe.

2. Vpon the incomprehensible perfections and absolute purenesse of Gods most holy nature: the splendour whereof doth dazle the clearest eyes of the brightest Seraphims;

Iai. 6. 3.

doth drowne, as it were, all Angelicall glory; as the Sunnes

presence, the light of lesser starres; much more doth it vtterly darken the materiall beauty of all the lights in heauen. Were the Sunne which is made all of brightnesse, and the euer-springing fountaine of fresh shining beames, presented before that vnapproachable Light which besets Gods sacred Throne; it would vanish away, as a darke some moate and lumpe of vanity. Where then would a fraile sinfull man in a houle of flesh appeare? Behold, saith *Iob*, he put no trust in his seruants; and his Angels he charged with folly: how much lesse on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the Moth, chap. 4. 18, 19. Behold, he putteth no trust in his Saints; yea, the heauens are not cleare in his sight: how much more abominable and filthy is man, which drinketh iniquitie like water? chap. 15. 15, 16. Behold euen to the Moone, and it shineth not, yea, the starres are not pure in his sight: how much lesse man, that is a Worme: and the sonne of man which is a Worme? chap. 25. 5, 6. A glimpse, as it were, of that highest glory, shining euerlastingly in that purest in-created Essence, God blessed for euer, did make righteous *Iob* to abhorre himselfe, and repent in dust and ashes: Holy *Isaiah* to cry, *Woe is me, for I am vndone*. And so if thou also turne thine eye from the vanity of selfe-admiration, toward the infinite Sunne of absolute and incomprehensible purity; and then reflect vpon thy selfe, as he that hath gazed too much vpon our visible Sunne, looking downe againe seeth nothing; thou shalt behold the nothingnesse of thine ouerweened worth, and nothing but darkenesse and deformitie; and so shalt finde infinite more matter of humiliation and abhorring thy selfe in dust and ashes, then of selfe-estimation and conceitednesse.

3. Vpon the cleere Cristall of Gods pure Law, which can discouer vnto thee the least spot that euer stained so much as any one of thy thoughts; shines with that perfect light, that it would guide aright euery step which thou makest in the way which is called *Holy*, and is of that latitude for prohibition of sinne, and leading to purity and exact pleasing of God: that though wee may see an end of all per-

fection,

Iob 42. 6.
Isai 6. 5.

fection, yet it is exceeding broad. And therefore though such as hate to be reformed, especially, if their consciences be waking and working, are drawne to a particular and punctuall survey of themselves and all their wayes in this pure Cristall, even as a Beare to the stake, a Bankerout to his counting booke, an Elephant to the vnclouded water, a foule face to the Looking-glasse: They are well enough content to heare the Commandements read, restraining their vnderstandings onely to the grosse acts, *Thou shalt not kill, &c.* and perhaps iustifying themselves Pharisaically thereabouts; but come to the holy strictnesse of *Christs* exposition, *Whosoever looketh on a Woman to lust after her, hath committed adulterie with her already in his heart, &c.* and it strikes full cold to their impure hearts, and causeth them to cry out against the men of God, Why doe you torment vs before our times? I say, though it bee thus with the vnregenerate, by reason of their guilty and gauled consciences; yet let it be thy delight, Psal. 1. 2. who art blessed with an euerlasting impregnable protection, by the blood and merit of Iesus Christ, from the curse and rigour of the Law; to peruse thy selfe punctually by this heavenly Looking-glasse, for the discouerie of thy defects and aberrations, and to diue with searching and serious meditation into this adored depth of perfection and puritie, to see how farre thou comest short: and then thou shalt finde infinite more cause to presse hard towards the marke, then to looke vpon that which is behinde, or proudly to prize any thing that is past. Onely I aduise, when thou setst thy selfe thus solemnely to rip vp thy conscience, and ransacke thy heart to the roote, to bring it downe and into the dust, for increase of humiliation and lowlinesse in thine owne eyes: as thou holdest out in the one hand the cleare Cristall of Gods pure Law, to discover the crookednesse of thy vile naturall disposition, the villanies and skarlet abominations of thine vnregenerate time, the dayly spots and staines which light vpon thy soule, &c. hold out also in the other hand, or rather lay hold vpon Christ Iesus by the hand of faith, hanging, bleeding, and dying vpon the Crosse, for those

those very same finnes; that thereby thou mayest vtterly quench all Satans fiery darts, preuent drawing towards despaire; nay, preserue thy spirit in sweetest peace, and vnconquerable comfort against, if it be possible, the least distrustfull intrusion of any slavish terrour.

Rom. 7. 24.

Psal. 12. 6. & 38. 3.
& 30. 3.

Faxe pag. 1663.

4. Vpon the holiest men that euer breathed, the life of grace vpon earth, and the most renowned in the Church thorow all generations, for all spirituall sufficiencies and excellencies; and thou shalt finde them euer most humble in their owne conceits, vilest in their owne eyes, nothing in their owne account. Mee thinkes holy *Pauls* heavy complaint, *O wretched man that I am, who shall deliuer me from the body of this death!* Heauenly *Davids* continuall cry, *I am a worme and no man: There is no rest in my bones, because of my sinne. My sinne is euer before me, &c.* Blessed *Bradford*s abasing himselfe, who was one of the worthiest Martyrs, and the Heauenliest minded man that euer breathed out his last in the flames, and ascended to heauen in a fiery chariot, as himselfe spake at the stake: *I am as dry as a stone, saith he, as dumbe as a nayle; as farre from praying, as he that neuer knew any taste of it.* He sometime subscribed in this manner to those Letters which were full of spirituall life, diuine straines, and demonstration of the Spirit: *The most miserable hard-hearted unthankfull sinner, Iohn Bradford. A very painted Hypocrite, I. B. &c.* I say, Mee thinkes, the humble deportment of these and all truly holy Ones should rather make thee sinke yet lower in thine owne conceit, then swell with the poyson of Pharisaicall selfe-conceitednesse.

5. Keepe in a readinesse, and in fresh remembrance such considerations and cooling cards, as it were, as these; when thy heart begins to swell vaine-gloriously: That thou haddest thine hand in that fire-worke, which blew vp all mankinde; I meane, in *Adams* transgression, that brought forth such a bloody sea of sinne and sorrow into the World; such a world of miseries and mischiefes vpon all the sonnes and daughters of *Adam*; all tortures vpon earth, and torments in Hell thorow all eternity: That thou camest into this world,

a sinke,

a sinke, a Sodome, a very hell of all filth and impuritie; of
 all corruption and crookednesse, euen a little Deuill for dark-
 nesse and damnation: that thou wofully lost and mis-spentst
 many yeeres, perhaps the best of thy time, strength of youth,
 flowre of thy age in Satans seruice, and vpon thy owne abo-
 minable lusts: That now vpon thy conuersion, the meere
 worke of Gods free grace, thou being honoured with part in
 Christs Passion, with the presence of the blessed Spirit dwel-
 ling in thee, with the highest aduancement of being Gods
 Fauourite, *the dearly beloued of his soule*; yet the best Sab- Ier. 11. 9.
 bath that thou passest ouer, the holiest duty that thou per-
 formest, is distained and distempered with so many imper-
 fections, distractions, frailties, and failings: That while thou
 yet inhabitest a house of flesh, thou hast inherent in thy
 bowels, secret seedes, and inbred inclinations to all sinne,
 (Blesse the sanctifying Spirit for thy priuiledge and preserua-
 tion) euen to Atheisme, selfe-murder, Sodomy, despairing
 of Gods mercy, familiarity with wicked spirits, sinne against
 the Holy Ghost, &c. That whereas thousands about thee
 goe on in their sinnes, and perish euerlastingly, thy selfe, it
 may bee before thy change worse then most of them; yet
 now being sanctified, thou mayest bee assured, thy name
 was writ in Heauen, from all eternitie; and therefore from
 euerlasting thou layest in the bosome of Gods loue, and
 from the same euerlasting had the *Lord Iesus*, set apart to
 shed his blood in the fulnesse of time, for the saluation of
 thy soule; and haue patience but a little, and euerlasting re-
 freshing shall come from the presence of the Lord: thou
 shalt shine as the brightnesse of the firmament for euer and
 euer. And in all this *who made thee to differ?* Thou wast
 framed of the same mould, made, as it were, of the same
 cloth, onely the sheares going betweene, with those that
 perish: It was onely Gods free grace, the *good pleasure of
 his will*. These and the like considerations layde together,
 should infinitely rather moue thee with all humble re-
 uerence to adore the bottomlesse depth of Gods free
 Loue vnto thee; then conceitedly to magnifie thy selfe a-
 boue

boue thy brethren, or proudly insult over those *that are without*; to praise thy God with a neuer satisfied admiration of his vnconceiueable bounty, then to plague thy soule, and, as it were, empoysen thy graces with an humour of pride.

6. Thou must shortly bee strictly accountable at the iust Tribunall of God, for the vse and imployment of all the good things hee hath giuen vnto thee; of thy life and euery moment of it; of thy goods and euery farthing of them; of euery word thou euer spokest; of euery thought that euer sprung out of thy heart; of euery Sermon thou euer heardst; of euery Sabbath thou hast solemnized; of euery line thou hast writ; of euery glance of thine eye; of euery iourney thou hast made, &c. of thy wit, memory, learning; of thy strength, courage, credit; of thine honour, power, and high place; In a word, of euery benefit or any good thing in any kinde thou euer receiuedst from the bountifull and blessed hand of Almighty God. And the moe and more excellent and extraordinary endowments, and gracious indulgences haue beene vouchsafed thee from the euer-springing Fountaine of all good; the more exactly must thou be answerable, and in proportion accountable for more. Wherefore, sith the graces of saluation incomparably excell and outshine all other humane abilities; all excellencies of nature, art, policie, learning, or what else can bee named admirable in the eyes of men; God lookes that wee should keepe those heauenly Jewels especially, orient, bright and shining; communicate them most frankely and abundantly to our brethren; and with all watchfulnesse and wisdom vpon all opportunities, imploy them to our Masters greatest and most glorious advantage. Now there is nothing more hinders the fruitfull improouement of them then Pride: Nothing makes them more passable and profitable then Humility. A proud man puffed vp with an opinion of his good parts, doth ordinarily, out of an itching ambitious humour, single out such seasons for discouery of himselfe, and ostentation of his gifts; when hee may winne most applause from men, and shew himselfe

selfe vaine-gloriously; and thereupon is more rare, dainty, and reserved in exercising his talent. But a downright humble Christian is in this kinde vorestedly and indifferently for all places, times, and persons; where, and when he may bring glory vnto God, good vnto others, comfort to his owne soule in discharging a good conscience. Hee dares not for his heart, either out of humour, or for feare hee should make himselfe too cheape, as they say, or any other vaine respect, conceale any thing in his heart or braine, were it the highest straine of his heavenly skill, or any experimentall secret in the *mysterie of Christ*, from the meanest Christian, could hee wisely and seasonably thereby doe him any spirituall good. Let vs therefore infinitely abhorre, by filthy vaine-glory, to staine the glory, and blast the fruitfulnessse of our graces; but rather with all humilitie and watchfulnessse obserue and apprehend all the wayes, occasions and callings, whereby we may glorifie God most with them, and improoue them best for our Lords aduantage; that so wee may giue vp our account at the great and vniuersall Audite, with more fauour, and enter more comfortably into our Masters ioy.

7. Let the feare and foresight of the many fearefull effects, and much ill that certainly followes, and is euer found where this white Dinell, spirituall pride, haunts, hunt it out of thy heart, and keepe a continuall narrow watch against all its sly insinuations. Besides that it plagues the soule that harbours it, with many spirituall miseries, distempers, disacquaintance with God (for Hee is euer most familiar with those who are most humble) Pharisaicall swellings, inflammations of furious zeale, and the like; it euer prooues also of pestilent consequence and preiudice to the common state of goodnesse, to the honour and acceptation of Christianitie. 1. A truly proud professour, puffed vp with his gifts and supposed sufficiencies; which wickedly aimes more at vaine-glory, then glorifying God; at his owne praise, then profiting others, is for the most part very irkesome, tedious and burdensome to the company of humble, wise, iudicious

dicious Christians. For ordinarily hee is ouertalkatiue, swift to speake, and too full of words; farre more forward to ouer-rule and domineere, in opposing, moderating, resolving, then *seven men that can render a reason*. An itching humour after applause, and of carrying away the credit, for abilitie to discourse, and eminencie aboue others, puts him on too often to powre out himselfe indiscreetly and impertinently in all companies, to presse and obtrude vpon others with much verball importunitie, and vnconquerable stiffness, his master-like conceites, without due respect or seasonable obseruation of the humble abilities and sufficiencies of by-standers, and that many times when hee hath neither calling, fitnessse, efficacy of matter, or power of the *holy Ghost*. And if a man doe not presently vpon the bare and first proposition, accord and accommodate his iudgement to euery circumstance of whatsoeuer he holds, and square exactly to his Oracles; hee begins to shake the head as though hee were a lost man, and is ready, *ipso facto*, to excommunicate him out of his conscience. I speake not thus, to stop the current of comfortable talke, edifying discourse, and fruitfull conference, in any true-hearted *Nathanaels*. There is infinitely more need to stirre them vp, and quicken them to more forwardnesse and foorth-putting this way at Christian meetings: but onely to intimate the vaine-glorious, empty, opinionatiue talkatiuenesse of such as are possessed with this white Deuill.

2. Such an One also is woont to bee too austere, censorious, sowre, and imperious in his carriage towards those which are without; whereby hee becommeth; both a stumbling blocke to them in their way to Christianity; and brings also an vn-necessarie, scandalous, false aspersiō vpon the wayes of God, and yoke of Christ, as though they were harsh, heauy, and vnpleasant; when as they are most sweete, easie and amiable. I know full well, there is not the wisest, holiest, humblest, discreetest Christian aliue, can so possibly beare and behaue himselfe; but prophanenesse will plague him with slanderous imputations of any kinde. *Iesus Christ* our Master was not free this way; which of his seruants then can, dare, or will

will expect and desire exemption? Blessed be God, that our good names are oyled; so that the inke will not sticke which is cast vpon them. There is scarce a religious Profession, especially of resolution and spirit to bee found, but some men of the world will charge him with surlinesse and pride. Whereas many times, not only the imputation is mis-grounded, mistaken, misse-imputed, fastened vpon him for the most part, by reason of his 1. inconformity to the courses of the world, and corruptions of the times, 2. vnsociablenesse with profane men, 3. resolution and vndauntednesse in good causes, 4. innocency and independency, which beget boldnesse and brauenesse of minde, &c. But also those fellowes themselves, who so slander him; because their consciences were neuer illightened with sight, sence, and acknowledgement of the foulness of sinne, their owne vilenesse, the exactnesse of Gods Law, purity of his most holy Nature, seueritie and certainty of his Iudgements; cannot possibly chuse but bee passingly proud. Yet for all this, I would aduise all those who haue in earnest giuen their names to *Christ*; that they would walke warily, and so demeane themselves, that they giue no iust offence in this kinde. For when they haue tryed both wayes, they shall finde, that mercifulnesse and meekenesse to those which are without; humilitie and humanitie; affable, courteous, and louing deportment; and so becoming *all things to all men* in *Pauls* sence, and so farre as wee may with a good conscience, is the better way, subscribed vnto by the manifold experiences of wisest and worthiest Christians, to winne honour to our profession, to gaine moe vnto Gods side, and to preserue our selues in as much peace amidst a naughty and crooked generation, as holinesse will possibly permit. 3. God in his iust Iudgement giues ouer such an One sometimes to fantastickall opinions, odde and absurd tenents, swaruing brainelesly and senselesly from the holy harmony of confessions, and our blessed pure Orthodoxe Articles of Religion; the truth whereof, euery honest Man, if need required, ought to seale with his blood: which when superficialnesse, and its ordinary consort, selfe-conceitednesse, haue

Colos. 3. 11.

1. Pet. 3. 8.

1. Cor. 9. 22.

The over-good conceit, and selfe-wearing opinion, man hath of himselfe, is the Nurse-mother of the falsest opinions, both publike and particular.

haue vnhappily brought forth, by the midwifery of a kinde of spirituall wantonnesse; bee they neuer so monstrous and mis-shapen, yet some giddy heads will hearken and hanker after them; so that many times many weake, vngrounded, vnstable young beginners in Profession, are limed, and wofully entangled, as we see too often in our chiefest Citie, whence ensues an incredible deale of preiudice, hurt and hinderance, euen to the common state of goodnesse; to the honour and acceptation of Christianitie. For thereupon is raised a cry in all conuenticles of goodfellowship, and consistories of worldly wisdom: That these forward professours will all turne phantasticall, Familists, Anabaptists, Arrians, any thing. Which cry awakes the eye of State-icalousie; and so by an vnworthy consequent, drawes vpon those who are true of heart, euen Gods best seruants, and the Kings best subiects, discountenance, suspicions, if not molestations; vnneccessarily, causelessly. For so might yee roote vp your Rose-trees, because a worme sometimes breeds in the sweetest bud. So might yee extinguish Monarchies from the face of the earth, because they sometimes degenerate into tyrannies. So might yee conceiue ill of *Peter*, and the rest of the Apostles, because *Judas* prooued naught, &c. 2. Sometimes he suffers him to fall into some grosse sinne, in the face of the World, and before the watchfull eye of scornfull enemies; the infamy and scandall whereof, being once on wing, flie abroad as swift as the Eagles of the Heauens, ouer a whole Countrey, ouer a Kingdome; the Deuills and their drunken trumpeters are speedy Dromedaries to carry such newes: and this concurrent cry resounds from all places with much wicked triumph and insultation: *You see now what these professors are*; One so famous for his forwardnesse, is fallen into such a grosse sinne, and so notoriously; *They are euen all alike, &c.* Which by accident, and in the euent redounds too often, to the inexpiable disgrace of our holy profession, the strengthening of the stubborne, the staggering of the strong, the stunting of those which are coming on, the hindering of the weake, the hardening of the wicked, the chaining of the scorner, farre faster

faster to his chaire of pestilence. Woe vnto him by whom such offence doth come; except by a remarkable repentance and recouery, after blessed *Dauids* example, he re-establish himselfe in the hearts of Gods people, and stop the mouthes of the aduersaries, who are equally guilty of impenitency, as of farre, perhaps, grosser impieties. *Austin* doth excellently expresse, and to the life, the wylinesse of the wicked, and humour of the world vpon such unhappie occasions. There was, as it seemes, some such scandalous accident befell in his family. Whereupon hee writes an Epistle to the Ministers, Seniours, and whole Citie of Hippo; and heartily intreates them all, *that themselues would not therefore either faint in that Christian course, and holy profession; or fall soule with suspitions and censures vpon all, for the faults of a few: for there is no societie so happy, which is not stained with some villany.* Although, saith he, *discipline be exercised in my family with a watchfull eye, yet I am a man, and live amongst men; and therefore cannot presume that mine house should bee better then the Arke of Noah; then the house of Abraham; then the house of Isaac; then the house of Iacob; then the house of Dauid, &c. In all which, some were naught; nay, then the family of Iesus Christ, in which there was a traitour and a thiefe. Lastly, then Heauen it selfe, from which the Angels fell.* But that which I would principally haue you take notice of in that Epistle, and for which I specially mention it, is *Austins* emphaticall, elegant, and effectuall expressing the eager, itching, ambitious humour of the wicked, to father and fasten the faults of some vpon the whole generation of the iult. *Instant*, saith he, *Satagunt, ambiunt*; I cannot expresse their full significancy in English: but part of his meaning is; They euery way, and infinitely labour, that when some professors of holinesse haue foulely fallen indeed, or be only so slandered, the

Epist. 137. Hortatur omnes, ne temerè iudicent, ne ob paucorum delicta, vel ipsi deficiant à pietate, vel de omnibus malè suspicentur, declarans nullam fuisse tam felicem societatem, in qua non aliquod flagitium existerit. Argument. Quamlibet vigilet disciplina domus meæ, Homo sum, & inter homines viuo; nec mihi arrogare audeo, vt domus mea melior sit quàm Arca Noë; vbi tamen inter octo homines reprobos vnus inuenitur: aut melior sit, quàm domus Abraham, vbi dictum est, Eijce Ancillam & filium eius: aut melior sit, quàm domus Isaac, cui de duobus geminis dilectum est, Iacob dilexi, Esau autem

odio habuit: aut melior sit quàm domus ipsius Iacob, vbi lectum patris filius incestauit: aut melior sit quàm domus ipsius Dauid, cuius filius cum sorore concubuit, cuius alter filius contra patris tam sanctam mansuetudinem rebellauit, &c. aut melior quàm cohabitatio ipsius Domini Christi, in qua vnde cum boni, perfidum & furem Iudam tolerauerunt: aut melior sit postremò, quàm cælum, vnde Angeli ceciderunt. Cum de aliquibus, qui sanctum nomen profiterentur, aliquid criminis, vel falsitatis sonuerit, vel veni paruerit instant, satagunt, ambiunt, vt de omnibus hoc credatur.

* The Poet brings in
the Sodomites thus
speaking unto Lot:
Base, busie stran-
ger, comest thou hi-
ther thus,

(Controler like)
to prate; and preach
to vs?

No (Puritan)
thou shalt not here
doe so, &c.

The Vocation,
pag. 412.

* Omnes tales esse
credant, sed non
omnes posse ma-
nifestari.

b Non perijt fra-
ternitas pia prop-
ter eos, qui profi-
tentur quod non
sunt. August. in
Psal. 132.
1. Pet. 2. 17.

World would belecue, *That they are all such*. Doe you not thinke in his time the World did thus insult and exclaime, or in the like manner vpon *Lots* fall: Here now you see * *Puritan Lot*, who could not indure the good fellowship of the Sodomites; he is now himselfe seized vpon by *Incest*, *They are all such, I will awarrant you*. In *Dauids* time: What, *Danid*? a man so precise, that he professeth, a lyer shall not tar-ry in his sight, Psal. 101. Hath he taken away another mans wife? *You see now what they all are, &c.* Proportionably in these times, (and it will be the humour of those that hate to be reformed to the worlds end, so to calumniate) if any who haue giuen their names vnto Christ, be detected, nay, or suspected of any notorious scandalous crime, it is a sufficient warrant for the wicked to raise a generall cry, and proclame euery where; *They are all alike*. And good fellowes, as they call them, will thinke themselves wronged, if the World thereupon doe not conceiue the onely difference betweene them, and forward Professours to be; that these carry things more cunningly, and haue an art in concealing their miscarriages. We, say they, are plaine-dealing men, and appeare, as we are; we are flesh and blood, and must haue our pleasures; and therefore refresh our selues at many merry and Iouiall meetings: we sweare sometimes, and drinke, and game; and to tell you true, doe a great deale worse; but without hypocrie: whereas the demure holy Ones beare themselves more reseruedly, weare a vizor in their visible conuersation, but assure your selues, sinne in secret as well as we. Iust as *Austin* saith in the forecited place; The wicked watch and obserue; and if they spie any of the better side to fall, they would presently haue the world to thinke, *a That the rest are all such; onely they are not euer discovered*. Now the Lord rebuke thee, Satan, who so infatuatest the iudgements, and blindest the vnderstandings of men, otherwise of good parts, and very worldly wise, whom thou wofully hoodwinkest and hardnest to their endlesse ouerthrow. 1. That they should wickedly and absurdly condemne *b* all for some, whereby they barre themselves euerlastingly from the loue of the *Brotherhood*.

2. That

2. That they should erect Tribunals in other mens consciences (which is Gods Royall prerogative ;) and so miscensure their hearts, to their owne hardening. 3. That they should not bee able to discern betweene being haled and hurried, as it were, into some sinne, against the generall purpose of a mans heart, and practise of his life, by the violence of some temptation, passion, or impetuous sudden insnarement, which he after heartily bewailes with much bitterness of spirit, and exemplary repentance, willing, if God were so pleased, to redeeme the scandall of his fall with the shedding of his blood; taking occasion thereupon to walke more warily, and to doe more nobly in the seruice of his God, all the dayes of his life :) and a resolute delightfull wallowing in variety of lusts, pleasures, and grosse sinnes, without any repentance or reformation at all.

I conclude the whole point, and a good part of my meaning in the words of an excellent Writer, not much altered. I not onely hold it lawfull to reioyce in those good things, wherewith God hath blessed vs in any kinde whatsoeuer, especially the sauing gifts of the holy Ghost ; but a note of much vnthankfulnessse, to entertaine them with a sullen and vnfeeling disposition. Yet all humane affections and endowments, wherein due reuerence to God is wanting, are no better then obscure clouds, hindring the influence of that blessed Light, which clarifies the soule of man, and predisposeth it vnto the brightnesse of eternall felicitie. So that insolent ioy and ouerweening which a man in the pride of his vaine imagination, conceiueth of his owne worth, doth aboue all other passions blast our mindes, as it were, with lightning, and make vs reflect our thoughts vpon our owne seeming inherent goodnesse ; forgetting the whilest Him, to whom we are indebted for our very Being : and besides, it blowes vpon our gifts with such a malignant humour, that they also become vnfruitfull, and vnprofitable to others.

Thus much concerning the first extreme and errour in managing our spirituall estate, to wit, a proud ouerprizing of our owne graces with a conceited ouer-weening selfe-estimation.

mation. I come now to the second, which is, A dejected distrustfull vnder-valuing of Gods mercies, the promises of life and graces which we possesse.

Psal. 83. 3.

Galat. 5. 22.
Rom. 14. 17.

And here I cannot hold, but must, euen with some indignation, expostulate and contest with many of Gods *hidden Ones*, about their heauy, pensiue, and vncomfortable walking; for that they are so farre from entertaining and expressing that vspeakeable glorious ioy, which vpon their new birth, is their natiue portion and patrimonie; their iust and due inheritance; as certainly theirs by an euerlasting proprietie and right (if they would but open their eyes to see it, and enlarge their hearts to graspe it) being a fruit of that *holy Spirit* which dwels in them; and a price of Christs Kingdome established in their soules, as their cloathes vpon their backes, their hearts in their bodies, and blood that runnes in their veines: I say, they are so farre from walking in the strength, and light of this ioy, that they wickedly, I dare say, if not wilfully, abandon and expose their spirits, freed for euer by the *Lambs blood*, from the hellish fangs of any slauish horror, to the vnnessearie racke of much fruitlesse, vnworthy, and slauish sadnesse. Whereby, besides their owne needlesse sinfull selfe-created torment.

1. They most vnworthily vnder-value, abridge, and disparage the infinitenesse of Gods dearest and tender mercy; who is a thousand times more ready and forward to binde vp any broken heart, then it to bleed before him.

2. They vnnessearily disable and indispose themselves for the duties, and comfortable discharge of both their Callings.

3. They gratifie Satan, and satisfie his cruell humour; who if he cannot haue a mans company in Hell hereafter; (for if he were sure of that, he would make him liue as ioyfully and iouially, as he could possibly) hee labours might and maine, to hold him vpon the racke of slauish distrustfull terrours, all the dayes of his life.

4. They are thereby many times occasions of discouragement, and disheartning to those which are without, that they

are

*Vides conuiuium peccatoris: interroga eius conscientiam, Nonne grauius omnibus fœtet sepulchris Intueris lætitiā: eius & salubritatem miraris corporis; filiorum atque opum abundantiam: introspecte vlcera & vibices animæ eius; cordisque multitudinem.

Ambr. offic. lib. 1. cap. 12.

† Dulciores sunt lachrymæ orantium, quàm gaudia theatrorum. Augusti, in Psal. 127.

ruffe of their maddest meetings, most roaring outrages and reuellings, their hearts vpon remembrance of death, their secret impenitent guiltinesse, that strict account at Gods dreadfull Tribunall, at which they may bee arraigned the next houre, &c. were full often twitcht ^a and stung with many inward bitter gripings, and slauish foretastes of hellish terrour; yet vpon their change, and change of ioyes, euen in the highest tide and torrent of their penitent ^b teares, and sorrow for sinne, (and they should be sad for nothing else) their spirits shall bee refreshed and rauisht with a Paradise of sweetest peace, and heavenly glimpses of eternall light. In a word, if they would in earnest abandon the Deuils seruice, come out of Hell, giue their names vnto Christ in truth, and try; I dare assure them in the Word of life and truth, they would not exchange the saddest houre of all their life afterward, with the prime and flower of all their formall sensuall pleasures; might they haue ten thousand Worlds to boot. Here then is no losse in the change. But in the meane time, much to blame are they, who being truly Gods, yet out of weakenesse, want of wisdome, wilfull listning vnto the father of lyes, will not giue way to the counsell of the Prophets, that they may prosper in spirituall hearts-ease, and so preuent such occasions.

Let those that hate to bee reformed, hang downe their heads: let swaggering *Belshazzars* countenance be changed; let his thoughts trouble him; let the ioynts of his loynes be loosed, and his knees smite one against another: let the hearts of all ambitious *Nimrods*, couetous Worldlings, swinish Drunkards, filthy Whoremasters, cruell Vsurers, louers of pleasures; or whosoeuer liue and lye in any beloued sinne against an illightned conscience, tremble as the leaues of the Forrest that are shaken with the winde: Let a sound of feare be euer in their eares, and sorrow seize vpon their hearts, as the pangs of a woman in trauaile; euen as the torture of her that bringeth forth her childe: Let trouble and anguish, and the cup of trembling in the hand of the Lord make them afraid; and let them euery houre looke to meete their angry God, as a

Beare

Iob 25. 21.

Ier. 4. 31.

Iob 15. 24.

Isa. 51. 17.

Hosea 13. 8.

Beare bereaned of her Whelps, to rent the very cawle of their hearts, and to deuoure them like a Lion: Let sadnesse sit vpon their foreheads as its proper seate, and furies of conscience affright their spirits still with cryes of blood: Let no voyce of ioy or gladnesse bee heard in their habitations, but the most griezly apparitions of damned horror, dwell for euer in the eye of their guilty consciences. For without repentance, this is their lot, and this is their euerlasting portion. And most happie were they, if any thing would fright and fire them out of the armes of darkenesse and snares of the deuill; I say, let the aspiring *Lucifers* looke heauily, vpon foresight of their dreadfull downfall; for though they exalt themselves as the Eagle, and though they set their nests among the starres; yet thence will I bring them downe, saith the Lord. Though their excellencie mount up to the heauens, and their head reach vnto the cloudes, yet they shall perish for euer like their owne dung. Let all couetous worldlings cry out, for so the holy Ghost commands them; Goe to now, yee rich men, weepe and howle for your miseries that shall come vpon you; your riches are corrupted, and your garments moth eaten, your gold and siluer is cankered, and the rust of them shall bee a witnesse against you, and shall eat your flesh as it were fire: yee haue heaped treasure together for the last dayes. Let all impure goodfellow-drunkards hold downe their heads, and howle for the horrible Woe which dogges them at heeles: Woe to the Crowne of Pride, to the Drunkards of Ephraim. Behold the Lord hath a mighty and strong One, which as a tempest of haile, and a destroying storme; as a flood of mighty waters ouerflowing, shall cast downe to the earth with the hand, the Crowne of Pride: the Drunkards Ephraim shall be troden downe under feete. Let the very heartstrings of all lasciuious wantonstremble at the terrour of that cutting commination, Heb. 13. 4. Whoremongers and Adulterers God will Iudge. Let that stinging But, Eccles. 11. 9. strike cold to the hearts of all sensuall Gallants and sonnes of pleasure: Reioyce, O young man, in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thine heart,

Obad. 4.

Iob. 20. 6, 7.

Iam. 5. 1, 2.

Isa. 5. 11, 12 & 28.

1. 2.

1. Cor. 6. 10.

and in the sight of thine eyes: But, know thou that for all these things God will bring thee into iudgement. Nay, let the heart of euery man, whosoeuer he be, of what cloth soeuer his coat be made, that goes on in the willing allowed practise of any one knowne sinne, fall asunder in his breast like drops of water, for the day of horror that is at hand, and the sword of vengeance which hangs ouer his head. For certainly, at length the Lord *will wound the hairy scalpe of euery one that goeth on still in his trespasses.* In a word, wayling and wringing of hands, woe and alas, is the merriest song that any wicked man vpon earth can sing vpon good ground, while he yet abides in his vnregenerate state. Who doth not see and acknowledge it; except he wilfully shut his eyes, or be grossly hoodwinkt by the Deuill or a ranke Atheist? For *there is a cup*, which is called, a cup of Gods fury, and a cup of trembling, *in the hand of the Lord*; whose little finger is able to beate the greatest mountaine to powder, and rent the hardest Rocke in pieces: and *the wine is red*; which intimates vnto vs the sharpenesse and fiercenesse of Gods fiery indignation: it is *full of mixture*; brimfull of stinging ingredients: and *he poureth out of the same*; to stirre vp and quicken, as it were, the bitternesse and very bottome: and *all the wicked of the earth shall*, will they, nill they, *wring out the dregs thereof and drinke them*, Psal. 75.8.

Psal. 68. 21.

Isa. 51. 17.

1. Pet. 2. 17.

But now on the other side, Let all those of the *Brotherhood*, I vse the phrase of the holy Ghost; all those who haue giuen their names to Christ in truth, and are true of heart in his holy seruice, vpon whose heads euerlasting light doth rest, lift vp their heads. Let the amiable aspect of sweetnesse and peace euer dwell vpon their foreheads: Let heavenly beames of spirituall lightsomnesse and mirth shine fresh in their faces: Let neuer vncomfortable dampe of any slauiish sadnesse or touch of hellish terrour, vex their blessed hearts: Let them neuer more be afraid of any euill tydings, or of destruction when it commeth. In a word; Let them bee infinitely and for euer merry, and sweetly glad at the very heart roote. And good cause why. It is the charge and command of

of the Spirit of all truth and comfort, *Be glad in the Lord, and reioyce ye righteous, and shout for ioy, all ye that are upright in heart, Psal. 32. 11.*

Oh therefore that the Lord would be pleased so to perfume and sweeten the ensuing passages, with the refreshing glimpses of his glorious face, and deare infusions of Diuine Ioy; that I might bee vouchsafed that honour of being his humble Instrument, to raise vp, and quicken the drooping spirits of all that are true of heart; of all that beare a sincere inuincible affection to the Gospell of Iesus Christ, and power of Godlinesse; that they would be eueralstingly merry; that they would arise and shake themselves from the dust, and put on their beautifull garments; that they would for euer, with a resolution neuer to be shaken with all the powers of hell, banish and barre out of their happy soules, all their vnnecessary scruples, distrusts, deiections, sad thoughts, and heauinesse of heart; that they would out of sensiblenesse of their present vnutterable felicity, and strength of their truly Heroicall spirits, beare and behaue themselves as heires of heauen indeed; and as the *Fauourites* of the King of Kings! So should they infinitely more honour the sweetnesse of Gods mercifull disposition; the dearenesse of his loue; the tendernesse of his compassionate bowels; the bottomlesse mysterie of his free grace; the preciousnesse and truth of his promises; the vnualueablenesse of his Sonnes Blood; the pleasantnesse of the wayes of grace; and the glorious worke of the holy Ghost vpon their owne blessed soules.

Let them euer keepe fresh and strong in their mindes for this purpose, such causfull considerations as these.

1. True ioy, the most noble, sweet and amiable affection, that euer warmed the heart of man, is by warrantable proprietie and rightfull interest, onely peculiar and proper to honest, humble, and holy hearts. Such gracious and golden Cabinets are onely fit for this heavenly Iewell. The beauty and deliciousnesse of it, are confined onely to the communion of Saints, the *sealed Fountaine*, the Spouse of Christ. The *Brotherhood* alone is blessed with its refreshments and

1. Pet. 2. 17.

Si dicam iucunditas; incipit homini occurrere talis iucunditas, qualem solet habere in poculis, in prandijs, in avaritiâ, in honoribus seculi. Extolluntur enim homines, & lætitiâ quadam insaniunt: sed non est gaudere impijs, dicit Dominus. Est enim iucunditas quædam, quam nec oculus vidit, nec auris audiuit, nec in cor hominis ascendit: *August.*

rauisling influence. It neuer did, or euer will shine or sparkle out the least glimpse vpon the world, or to any earthly heart. The most ambitious eager hunters after pleasures, the worlds greatest Fauourites and dearest minions, haue onely but ingroft and graspt a Bedlam a counterfeit of it: *I said of laughter, saith Salomon, It is mad.* For the truth is, no wicked or viregenerate man hath any true cause or good ground at all to reioyce, laugh, or bee merry. I will make it plaine in a word, euen to the scorner. Suppose a great man conuicted and condemned for Treason, going towards the place of execution a mile off: and let there a Table all along be furnished with variety of dainties; let him tread vpon Violets and Roses, cloth of Arras, cloth of Gold, or what you will, all the way; let him be attended on both sides with most exquisite musicke and honourable entertainments: Doe you thinke all this would make him laugh heartily, carrying this in his heart, that he must loose his head at the miles end? I trow not. As farre lesse true cause hast thou to laugh, who-focuer thou art, that walkest on impenitently in any wicked course, or liest delightfully in any beloued sinne; as a temporall death is lesse then endlesse torments. For he is but going to loose his head; but thou, as an already condemned man also, art posting towards hell. *He that beleueneth not, saith Iohn, is condemned already,* Ioh. 3. 18. If we peruse punctually the happiest estate of the most glorious worldling, and all his wayes; we shall finde no matter at all for true ioy, either to breed in, or feed vpon. Let vs walke into his fooles Paradise, and suruey all the fading flowres of his imaginary felicities. It may bee we shall finde wealth, power, pleasures, honours, pompe, and magnificence of state; perhaps an Imperiall Crowne, the top of all earthly happinesse. And what of all these? Alas! Gold and Pearle, as one sayes, are but shining dust, or excrements of the earth: Power, is but a flash of lightning, that feares or strikes another, and forthwith it selfe is suddenly extinct: Pleasure, is but a baite, and yet passeth away in the act, as the taste of a pleasant drinke dieth in the draught: Honour, is but a breath, and yet binds a man

in

in gilded fetters, and blasts his spirit with farre more care and feare then when hee was most meane: Even as highest boughes are most shaken by the windes, and the points of steeples beaten most with stormes and lightning. All worldly splendor and pompe, is but a snoake, which vanissheth as it riseth, and drawes teares from the eyes. Euen a Regall Diademe, in the sence and censure of an Heathenish King, is attended with such a weighty irkesome, and painefull charge; that, saith he, *He who foreknew the weight of a Scepter, should he finde it lying upon the ground, he would not deigne to take it up.* And what is himselfe, the owner and Lord of all these? A little walking earth, a coloured piece of clay, a warme piece of dirt, a very bag of choler, fleame, and other filth; to day a man, to morrow none: his breath is in his nostrils; stop but his nose, and he is dead. And what is his abode amongst these painted vanities and things of nought? For sudden passage and change, it is like a Shepherds tent, a Weauers shuttle, or a water bubble; like a hying Poast, or a flying cloud; like a ship vnder saile, or an Eagle on her wings; like a fading flower, or a falling leafe; like foame that is scattered, or dust that is driuen with the winde; like a vapour, a thought, a snoake, a winde that passeth and commeth not againe; like a flying shadow, yea, the very dreame of a shadow, as one sayes, and that a morning dreame, which is euen as soone ended as begun. But let vs looke into his inside, and the state of his soule, and see if we can there finde any more peace, comfort, or constancie. No, there you shall behold a liuely resemblance of the very restlesse tumultuations of the raging sea; the neuer-dying Worme breeding and growing big in the froth of his filthy lusts, and rottenesse of his rebellious heart: In a word, his poore soule bleeding to eternall death. Let vs come vnto his death; from the ineuitable stroake whereof, all the Gold and Pearle of East and West can no more redeeme him, then can an handfull of dust; and there he shall finde despaire and horror, like two euening Wolues, enraged with hellish hunger; ready to teare his soule in pieces, when there is none to helpe. And what followes? He must

Non debet pro magno haberi honor humanus, quia nullius est pondus fumus. Aug. de ciuit. Dei, lib. 5. cap. 17. p. 313.

omnia trans. Pind.

lay downe his cold carkasse among the stones of the pit, at the rootes of the rockes: his name, by reason of his former pride, luxury, oppression, opposition to goodnesse, shall rot as fast, and stinke as bad aboue ground, as his body in the graue. And lastly, the onely forethought whercof should make him tremble all the dayes of his life; his immortall soule sinkes irrecoverably by the weight of sinne, into the bottome of the burning Lake; where there are torments without end, and past imagination; exceeding not onely all patience, but all resistance; where there is no strength to sustaine, nor abilitie to beare; that which there, whilest God is God, for euer must bee borne. And when they haue beene endured a millions of yeeres; yet are no neerer end, then when they began; nor the soule neerer out, then when it came in. Tell me then, I pray you, in all this, is there any roome for reioycing? Is there any matter for true mirth? No more then taste in the white of an egge, then strength in a broken staffe of reede, then sweetnesse in the apples of Sodome. Why then, it is a shame for the weakest Christian that breathes but the spirituall life, euen of holy desires; not to bee infinitely more merry then the most glorious and magnificent worldling vpon earth. Shall a gracelesse wretch, going towards hel, to whom God himselfe hath proclaimed, *There is no peace,* no ioy, ^b as the *Septuagints* render it; who is a meere Thiefe, Robber and vsurper, in respect of all the ioyes vpon which hee intrudes; and which way soeuer he casts his eyes, if hee weare not false spectacles, or be blindfolded by the Deuill, can see nothing but the vgly face of horror, and true cause of trembling. If hee looke backward vpon the time past; hee may see all the abominable lusts of his youth, all the finnes of his former life, registred with an iron pen in the booke of his conscience; and lurking there like so many slee- ping Lions; who vpon the very first touch of Gods visiting hand, will awake, arise, and rent in pieces. If hee looke vpon his present state, thorow the cleare Cristall of Gods righteous Law: He may see Diuine vengeance dogging him hard at the heeles; ready to strike him downe into hell, vpon the

a Si post tot millia
annorum, quor
capillos habue-
runt omnes, qui-
cunque fuerunt,
& erunt, poenas
suas finire spera-
rent, multo leuius
eas sustinerent:
sed quia spem nō
habent, nec ha-
bebunt, desperati-
one deficient, &
ad tormenta non
sufficient. *Aug.*
De spiritu & ani-
ma, cap. 56.

b Oua iſtī xpij per
mūc aor' β' 7. 7. 7. 7.
xβ' 7. 7. 7. 7.
Psa 57. 21.

Mali homines nō
gaudere, sed gesti-
re dicuntur pro-
pria. Non est gau-
dere impij, dicit
Dominus. *Aug. de*
Ser. dom. in Mont.
lib. 2. cap. 18.

the next riot and rebellion against his patient Lord, That most horrible fiery tempestuous storme, Psalm. 11. 6. ready to fall vpon his head, euen when he is warmest in his wealth, and in the hottest gleame of his worldly prosperity: sudden destruction ready to seize vpon him vnauoydably, as trauell 1. The^c. 5. 3. vpon a woman with childe, when he is singing the securest *Requiem* to his soule of safety and peace. If hee looke forward to future time, hee sees death, the graue, Gods strict Tribunall, the last Iudgement, and endlesse miseries of the other world: the sting, poyson, and terrours of which, he shall neuer be able, either to auoid or abide. I say, Shall such a fellow fleere in the face? And shall not a true-hearted *Nathaniel*, to whom Iesus Christ hath bequeathed a legacy of peace; whom the Spirit of God bids reioyce euermore; and who, which way soeuer he looks, if he open his eye of faith, shall see nothing but matter of sweetest contemplation; infinite cause of truest ioy, and spirituall ransishment: If he looke backward vpon the time, whilst he yet lay vnder the tyranny of the Deuill, and dominion of the first death; hee shall see the Catalogue of all his former sinnes, should it bee as blacke as hell, as foule as Sodome, as red as scarlet, fairely, and for euer washed away in that *fountain opened for sinne and for uncleannesse*, euen the precious blood of that immaculate Lambe *Iesus Christ*, the Holy and the righteous: If hee looke vpon his present state, he shall finde himselfe preserved as a Jewell most safe in the precious Cabinet of Gods dearest providence; enuironed with a glorious guard of mighty Angels; kept *by the power of God through faith vnto saluation*, ready to be reuealed in the last time: If hee looke forward, hee shall see death indeed; but the sting taken out of it by the death of *Christ*; the graue perfumed to his hand, by his Sauours blessed Buriall; wherein hee may lye downe as in a bed of Downe, fenced with the omnipotent arme of God, for the glory of the Resurrection; the Throne of grace in Heauen, standing vpon pillars of mercy and loue; where Iesus Christ sits as Judge, who shed his hearts blood for him; and is his ^dAduocate, while he yet abides in this vale

Ioh. 14. 27.

Zech. 13. 1.

e Qui pro nobis mortem semel vicit, semper vincit in nobis (yp. ad Martyres.

d Qui Iudex' rursus futurus est, ipse is hodie Aduocatus rursus. Aug in Psal. 51.

of

of all these: I say, a serious preconceit hereof, illightened and strengthened by faith, is able to hold vp the Christians heart with infinite strength, and to refresh it with a secret vnuterable gladnesse, euen amidst varietie and extremitie of all worldly troubles; and doth minister as farre more matter of reioycing, then these of mourning, as that forementioned exceeding excessive everlasting weight of glory, is to be preferred before a little momentany light affliction. Hence it is, that the holy Martyrs of *Iesus* were so merry, and sweetly contented in the middest of all their outward miseries, pressures, persecutions, and Martyrdome it selfe. *I was in prison*, saith ^b one of them, *till I got into prison. I feele no more paine*, saith ^c another, *in the fire, then if I were in a bed of Downe; it is as sweet to me as a bed of Roses. I beleene*, saith ^d a third, *there is not a merrier heart in the world at this instant then mine is.* To ^e One obiecting to a fourth, Christs agony and sadnesse to his cheerefulness: *Yea*, saith he, *Christ was sad that I might be merry. He had my sinnes, and I haue his merit and righteousness.* But specially let vs looke vpon *Paul*, a blessed and precious patterne for vs to imitate in this point. He was troubled on euery side; *Without were fightings, within were feares. He was in stripes aboue measure: in prisons more frequent: in deaths oft: Of the Iewes fiftentimes receiued he sorry stripes (and one) Thrice was he beaten with rods: Once was he stoned: Thrice he suffered Shipwracke: A night and day was hee in the deepe: In iourneying often, in perils of water, in perils of robbers, in perill by his owne countrymen, in perils by the heathen, in perils in the Citie, in perils in the wildernesse, in perils in the Sea, in perils amongst false brethren: In wearinesse and painefulnesse, in watchings often: in hunger and thirst, in fastings often: in cold and nakednesse.* He was called a pestilent fellow. He was accounted as the filth of the world, and off-scouring of all things: And yet for all this, he professeth of himselfe, that he ^f *tooke pleasure in infirmities, in reproches, in necessities, in per-*

2. Cor. 4. 17.

^b Laurence Sanders.^c Balaam.^d Adolphus
Clarebaccinus.^e Paulus.

2. Cor. 11. 23, &c.

Ags 24. 5.

1. Cor. 4. 13.

2. Cor. 12. 10.

^f Omnia illa, quae commemoravit aspera & graua,

frequentius & abundantius sustinebat; sed profectū aderat ei Spiritus Sanctus, qui in exterioris hominis corruptione interiorem renouaret, de die in diem; & gustatū requie spirituali, in affluentia deliciarum Dei, in spe futurae beatitudinis, omnia praesentia deliniret, aspera & graua omnia releuaret, &c.

Aug. De tempore. serm. 48.

secutions,

2. Cor. 7.4.

ἐμπνευστοὶ ἡμῶν

ἐν χαρῇ.

Abundo gaudio
supra quàm dici
posse.I doe ever abound
exceedingly in ioy.

sections, in distresses for Christs sake. Nay, which is more, and more punctuall for my purpose, he saith in another place, *That he was filled with comfort, and exceeding ioyfull in all his tribulation.* Now euery sincere-hearted Professor is bound to ouer-abound exceedingly in this ioy, as well as *Paul*. Not so, saith the weake Christian; for *Paul* had a stronger faith then I, and more grace. It is true, but yet thy faith is as true as his. And it is not so much the muchnesse, as the truth of faith, which giues right and interest to a Crowne of life, comfort in all afflictions, and euerlasting lightnesse. Therefore well said a worthy witnesse to the truth, *Paul and Peter were more honorable members of Christ then I*, but I am a member: *They had more store of grace then I; but I haue my measure; and therefore sure of glory.* It is strange then, that any true-hearted *Nathaneel* having such good ground of reioycing; sinning in that he doth not reioyce; and ioy being so sweete and welcome a guest to the heart of man; should weare out a few and wretched dayes in vnnecessarie heauinesse, and sinfull sadnesse; whereby he highly dishonours Gods free loue; hinders others from the wayes of life; hurts full sore his owne soule, and onely gratifies Satan.

Francisco Varlato.

3. It is a constant marke of euery regenerate man, to make conscience of all Gods Commandements, Psal. 119.6. Now the holy Ghost doth not onely in many seuerall places giue vs charge to reioyce, but is very earnest vpon vs in this point: Nay, doth so often double and treble with extraordinary emphasis and elegant gradation, his entreatie and importunitie in the same place. *Let the Saints, saith he, be ioyfull with glory*, Psal. 149.5. *Let all those that seeke thee, reioyce and be glad in thee*, Psal. 40.16. *Reioyce in the Lord, O ye righteous*, Psalm. 33. 1. *Reioyce euermore*, 1. Thes. 5.16. *Reioyce in the Lord alway: and againe I say, Reioyce*, Phil. 4. 4. *Let all those that put their trust in thee, reioyce: let them ever shout for ioy*, Psalm. 5. 11. *Let the righteous be glad: let them reioyce before God, yea, let them exceedingly reioyce*, Psalm. 68. 3. *Be glad in the Lord, and reioyce, ye righteous, and shout for ioy, all*

jee

ye that are upright in heart, Psal. 32. 11. It is not an arbitrarie or indifferent thing, as some may suppose to reioyce, or to be sad. But a comfortable commandement is sweetely enforced vpon vs, by the fountaine of all comfort, *to reioyce*; and we breake a commandement, if we reioyce not. And therefore we are bound in conscience to shake our selues from the dust to plucke vp our spirits, to expostulate and be angry with our hearts, if they grow heauy as *Dauid* did: *Why art thou cast downe, O my soule, and why art thou disquieted within me?* For we must answer as well for not reioycing, as for not praying: for breaking this commandement, *Reioyce enermore*; as that other, *Thou shalt not kill*: (I know full well there are difference and degrees in sinne.)

But here a weake Professor being pressed to the entertainment and excellency of this ioy, may be troubled and tempted vpon the suruey of the definition and nature of it. For this spirituall Christian ioy, is a delicious motion of the minde, stirred vp by the holy Ghost, from the presence and possession of Christ Iesus our Soueraigne God, dwelling in the soule by faith; whereby the heart is extraordinarily rauished and refreshed with a sweete, holy, vnspeakable delight. Now, saith hee, if it bee so; I must tell you, I finde and feele no such sensible grasping of *Iesus Christ*, in the armes of my faith, or assured possession of him, that I dare admit of this ioy, or meddle with it.

But know that in the time of thy spirituall infancy, temptations, desertions, and other dampes and deiections of soule especially; let thy feeling or acknowledgement bee what it will; thou dost most certainly enioy the *Lord Iesus*, even by a sincere hunger and thirst after him and his righteousness, and by thine vpriight hearts adhering and cleauing vnto him, as thy onely and chiefeest ioy: and by consequent art vpon good ground, and by true right interested to all that ioy, which the blessed Spirit doth so importunately presse vpon thee in so many places. Here refresh thy memory with the reuise of my former distinction of assurance of *euidence*, and *adherence*.

Math. 5. 3.

EE. 0. 10. M

4. What canst thou thinke vpon, or what can possibly befall thee; out of which thou being turned vnto God, and true of heart, maiest not collect matter of comfort, and by the mighty helpe of faith extract some ioyfull meditation?

1. If thou suruay thy graces, with which the free mercy of God hath glorified thy soule, thou shalt see in them a sacred heavenly sun-shine, which is able to illighten the darkeſt midnight of all thine outward miseries; to diſperſe and diſſolue the blackeſt and moſt tempeſtuous clouds of temporall troubles. Thou ſhalt feele in them ſuch an inexplicable exceſſiue ſweetneſſe, which were the world about thee a Sea of bitterneſſe and gall, might turne it all into ſugar. Thou ſhalt finde in them ſuch an impregnable immortall vigour, that will moſt certainly vphold thy ſpirit vnconquerably, at thy dying houre, and before that laſt dreadfull barre; when all impenitent wretches ſhall roare like wilde Bulls in a net full of the terrours of God, and cry vpon the Hills and Rocks to hide them from his vnquenchable wrath; which they ſhall neuer bee able either to auoide or abide. Hence ſprings that abundant and vnexhausted matter of ioy, that *the ioy of Harneſt of diuiding great ſpoiles*, and that which is of ſuch rauishing temper, that we thinke we are but in a dreame, is but a toy and triſle, a type and ſhadow to it; and which euer predominates and incomparably tranſcends all matter of mourning. 2. If thou looke out vpon thine outward ſtate; vpon thy wife, children, friends, health, goods, good name, Orchards, Gardens, poſſeſſions, honours, or whatſoeuer thou haſt attained, or doſt enioy with good conſcience and ſanctifiedly; thou art bound to reioyce in them, as temporall tokens of Gods eternall loue; notable encouragements to doe more nobly in his glorious ſeruiſe and comfortable additions to thine hope of heauen; but ſo, and in ſuch order, that as thy cloathes firſt receiue heate from thy body, before they can comfortably warme it: ſo ſome inward ioy of reconciliation to the Creator, muſt firſt warme thine heart, before thou canſt take any kindly comfort from the creatures. 3. Concerning croſſes, afflictions, troubles, perſecutions;

Pſal. 116. 7, 8.

Deut. 26. 11.

& 16. 15.

Mat. 6. 33.

tions; which are wont to present themselves to the apprehension of carnall men with much horror; euen in the very bitternesse and extremitie of them, if thou cast the illightned eye of thy soule vpon such places and promises as these: 1. Cor. 10. 13. Heb. 13. 5. Rom. 8. 28. Heb. 12. 6. 2. Cor. 4. 17. Esay 63. 9. and the 43. 2. and then reflect vpon thy afflicted selfe, thou mayest by the marueilous worke of faith, draw a great deale of ioy from them. A patient submission vnto, and fruitfull exercise vnder Gods visiting hand, is an vnfaillible demonstration that thou art a *sonne*, and not a *bastard*. Is there then not more sweetnesse in those^a afflictions, which are euident markes thou art in the right way to Heauen; then in worldly pleasures, which clearely remonstrate to thy conscience, that thou art posting towards Hell? Hence it was, that the Apostles reioyced, being^b beaten, that they were counted worthy to suffer shame for the Name of Iesus: that *Paul* and *Sylas* sung in prison at midnight: that *Ignatius* cryed; *Let Fire, Rakes, Pullies, yea, all the torments of Hell come on mee, so I may winne Christ*. 4. Nay, euen contumelies and contempt; reproaches and scorne from the World for thy profession, which naturally much nettles a noble spirit, do crowne thy head, and should fill thy heart with abundance of glory, blessednesse and ioy. *If yee bee reproched for the Name of Christ, happy are yee*, saith *Peter*: *for the Spirit of Glory and of God resteth vpon you*, 1. Pet. 4. 14. *Blessed are yee* saith *Christ* himselfe, *when men shall reuile you, and persecute you, and shall say all manner of euill against you falsely for my sake; reioyce, and be exceeding glad*, Mat. 5. 11, 12. Scurrilities and scoffes, all spitefull speeches, odious nick-names, lying imputations cast vpon thee in this kinde, by tongues which cut like^c a sharpe raiser, are in their due estimate, and true account, as so many honorable badges (Let no cowardly Christian then decline them with wounding of his conscience) of thy Christian magnanimitie, and resolute standing on the Lords side; and at the Throne of *Christ* will be certainly reputed as cha-

^a Duos filios habet homo, alterum castigat, alterum dimittit. Facit vnus male, & non corripitur: alter mox vt se mouerit, colaphis caditur, flagellatur. Vnde ille dimittitur; & ille caditur, nisi huic casus hereditas seruetur; ille autem dimissus exheredatus est. Videt eum non habere spem, & dimittit eum vt faciat quod vult. *August. in Psal. 91.*
^b Si verbera, & vincula, quæ omnium videntur tristissima, gaudium parient; quid nos aliorum malorum moestus efficere poterit? *Chrysost. in epist. ad Philip. Hom. 4.* Religio- nis nostre Apo- stoli habent gaudere à conspectu Concilij; quoniam digni habiti sunt pro nomine Iesu contumeliam pati. Nullus ergo locus meroris esse debet vbi tanta lætitia succedit. *August. de conspect. vitæ & vitæ. c. 12.*

Tametsi flagella non gaudij sint occasiones, sed tristitiæ & meroris: nihilominus flagella propter Deum, & causa propter quam flagellabantur, gaudium eis pariebant *Chrysost. Hom. 23. in Gen. c. Dial. 3 s. 2.*

acters

racters of speciall honour, and remembrancers of thy wor-
 thy seruice, whereby thou shalt appeare more acceptable and
 amiable in the eyes of Almighty God, and all that glorious
 triumphant Church aboue. 5. If thou rightly temper, and
 well weigh euen thy sorest sorrow, and the very bleeding of
 thy heart for sinne; it should be so farre from damping the
 lightfomnesse of thy spirit, that it ought to open vnto thee a
 well-spring of purest ioy. For the penitent melting of our
 affections, and kindly mourning ouer Him, whom we haue
 pierced with our sinnes, argues infallibly, and sweetely as-
 sures the presence and sanctifying power of the holy Spirit.
 And what greater comfort, or sweeter delight, then that
 which ariseth from a well grounded euidence, that the Foun-
 taine of all comfort dwels in our soules? Such teares as burst
 out of a heart opprest with grieve for sinne, are like an Aprill
 showre, which though it wet a little, yet it begets a great
 deale of sweetenesse in the herbes, flowres, and fruits of the
 earth. As euen in laughing the heart of the wicked is sorrow-
 full: so contrarily euen in such mourning, the heart of the
 true penitent is lightsome and comfortable. For habituall ioy
 may not onely consist with actuall sorrow, and contrarily:
 but also euen actuall ioy with actuall sorrow. This is no
 strange thing in other cases; when wee see a good man per-
 secuted for a good cause, stand to it nobly; wee grieve for
 his troubles, but reioyce in his resolution and vndauntednesse.
 As wee ought then to grieve bitterly for our sinnes; so let vs
 reioyce immeasurably for such ingenuous grieuing. Let vs
 lament heartily ouer him, whom we haue wounded with our
 abominable lusts; but let vs also be infinitely glad at the ve-
 ry heart roote; that they are all pardoned by the powring
 out of his blood. Not the most exquisite quintessence and
 extraction of all manner of Musicke; Sets, or Consorts; vo-
 call or instrumentall; can possibly conuey so delicious a
 touch and relish to the outward eare of a man; as a certifi-
 cate brought from the Throne of mercy by the blessed Spirit

Non est hoc
 gaudium luctu illi
 contrarium. Ete-
 nim ex illo luctu
 nascitur quoque
 hoc gaudium. Qui
 namque sua ipsius
 mala luget, & co-
 fitetur, gaudebit.

O' τὸν τὸν τὸν
 τὸν τὸν τὸν
 Chrysostomus epist. ad
 Philipp. Hom. 14.

Semper doleat peccatens, & de dolore gaudeat. *Augst. de verâ & falsâ pœnit. cap. 13.* Beati, qui sic lu-
 getis, quia ridebitis in lachrymis. *Scal. Parad. cap. 5.*

crificed for vs, therefore let vs keepe the Feast, 1. Cor. 5. 7.

The sweetnesse and excellency of this Feast, is notably set out and amplified by 1. The beautifull garments we put on and weare, when we are admitted vnto it: 2. The matter, and magnificent prouision: 3. The musicke: 4. The franke and bountifull entertainment and plenty: 5. The extraordinarie pompe and princelineffe.

1. For the first meditate ioyfully vpon that rich attire, and those Royall tributes, glorifying and crowning Christs blessed Spouse, with most admirable and rauishing beauty, Cant. 6. 10. *Who is shee that looketh forth as the morning, faire as the Moone, pure as the Sunne, terrible as an army with Banners?* And know, that all the essentiall glory and fairenesse which is to be found in the whole Church, the *Woman clothed with the Sunne*; as that of iustification and sanctification, &c. belongs to euery member thereof, to euery faithfull Christian.

As the morning.] 1. The morning springs out of the greatest darkenesse; the night is most darke, as they say, a little before day: the illuminated soule arises out of the most darkesome and damned graue of ignorance and sinne. 2. The beauty of the morning is principally seene in her ruddinesse: The soule that is newly deliuered out of the horreur of Egyptian darkenesse, and hands of the hellish *Pharaoh*, is all ruddy with passing thorow the red Sea of Christs blood; that is the ground vpon which all its beauty and blessednesse is built. 3. The glory of the morning after its first peeping in the East, spreads fairer and fairer in all beauty and brightnesse, vntill the mid-day, and full illustration of the World: Grace in the soule, after the first plantation, growes stronger and stronger, shines fairer and fairer, vntill it set in the bottomlesse Ocean of endlesse Glory. See Prou. 4. 18.

Faire as the Moone] 1. The Moone receiues all her light and lustre from the Sunne: all the graces, holinesse, inherent righteousness, shining in a sanctified soule, are the image and impressions of the Sunne of righteousness. 2. The Moone

Renel. 12. 1.

* Hence it is, that the Poets call it *pa-sphatulae hora*. The *Rosie* fingered morning.

Moone hath some spots in her face ; but yet is a very beautifull creature by her borrowed light . The Christian is somewhat blacke with the remnants of originall corruption , and by reason of his vnauoydeable frailties and imperfections ; but yet *comely as the curtaines of Salomon*, by the glory of his new-creation and gracious beames that shine vpon his soule from the face of Christ. 3. The further the Moone is remooued from the Sunne ; the fairer shee is, and fuller of light : The more an humble soule, vpon sight of that Holy Maiestie and purest eye, tenne thousand times brighter then the Sunne, which cannot looke on iniquitie ; doth retire with lowliest thoughts into himselfe, to abhorre himselfe in dust and ashes, as most vile, and farre worthier to bee throwne into the lowest dungeon of the kingdome of darkenesse, then to bee honoured with the loue and light of his countenance ; is more ^a beautifull and amiable in the eyes of God.

Pure as the Sunne] The Moone shadowes out inherent fairenesse ; the Sunne resembles and represents our imputed puritie : So that this Royall Robe, the Sunne of righteousness, the vnspotted Iustice of Iesus Christ, doth glorifie the soule : 1. With an entire vnstained beautie : our inherent holinesse hath some spots and staines of imperfection like the Moone ; but that imputed for our iustification, is much more spotlesse and orient then the Sunne. 2. Vniuersally : Wee are washed as it were, from top to toe in the blood of Christ, and couered wholly with his perfect righteousness. 3. Constantly : The exercise of spirituall graces and sence of inward comfort, may sometimes ebbe and wane for a time ; but the Robe of Christs Royall Iustice once put on by the hand of Faith, is sure and the same for euer.

Terrible as an armie with banners.] Besides this rich and royall attire ; all this abundance of spirituall fairenesse and beauty ; wee are to put on also, lest hellish *Harpies*, that I may so speake, snatch away our delicious and diuine dainties, that glistering Armour, thicke set with heauenly Pearles,

*a*Tand vnaquaq;
anima sit pretio.
sior ante oculos
Dei, quando pro
amore veritatis
despectior fuerit
ante oculos suos.
Gregor. in cap. 18.
lib. cap. 20.

a Et quoniam de hoc bello licet etiam feminis triumphare, suscipe hæc arma Pauli, & tanti hostatione ducis certam præsume victoriā. Hæc enim si tu omnia instrumenta p. sideas, secure procedas ad prælium spirituale, nec pauebis Diabolom cum toto exercitu suo.

Aug. Ep. 142.

Ad Demetriadem

* Rom. 16. 20.

* Isa. 24. 23.

b Out of the united light of the starres, exhibunt soles 101. *Isid. Capman. P. 1.*

Astrol. cap. 4. pag. 153. Vtin nullum numerum ponamus; aut Veneris, aut Mercurij sydera; nec computemus stellas nouem, quas obscuras, aut quinq; quas rubeas appellat, vel nebulas, nullo etiam numero habemus infinitas alias, quæ sexto ordine sunt minores.

described, Ephes. 6. The glorious splendour whercof, is able to dazle the deuils eyes, to daunt his courage, and ^a drive him out of the field. For he well knowes it to be tryed, and of prooffe, worne by our Captaine *Christ Iesus*, who foild him by the *sword of the Spirit*, in that great combate in the Wilderness, Mat. 4. And it is that, by which the weakest Christians shall *shortly*, by the blessing of the God of Peace, ^c bruise *Satan under their feet*.

The summe is; The heavenly attire of a sanctified soule, is farre fairer and more amiable then the exquisite concurrence of all earthly beauties and visible ^d glory. Were the light of all the starres about collected into Sunnes (which ^e Astronomers say would make many) and added vnto that great bright Body, the Prince of all the lampes in heauen; nay, if besides, there were an accession of all the orient splendour of all the Pearles and Jewels, of all the Crystall and glittering things in this lower world; and all compacted into one beautifull body, it would bee but as a lump of darkenesse, to the glorie and fairenesse of a sanctified soule. For the beauty and amiableness of an holy soule, inflames the heart and affections of the Sonne of God, with an extraordinarie pang of spirituall feruent loue, Cant. 4. 9. whereas not all the glory of the world, though represented to his eye with the fairest lustre, and in the most refined forme, could moue him euer a whit, Matth. 4. 8, 9, 10. *Plato* was wont to say, if morall vertues could be seene with the outward eye; they would stirre vp in the heart extraordinary flames of admiration and loue: what vnspeakeable rauishments then would Christian graces enkindle, were they visible to the carnall eyes? They would bee able to make Persecutors Professors; to turne euen Drunkards into Puritans, as they call them; the most sensuall Epicure, into a mortified Saint.

For the second: Let thy spirituall appetite feed merrily vpon that sweetest place, Isa. 25. 6. *And in this mountaine shall the Lord of Hosts, &c.* Heere is provided, as wee may see, a magnificent and glorious feast, composed all of marrow and fatnesse,

fatnesse, of most refined and purified wines; which shadow vnto vs, spirituall delicacies, those golden dainties, digd out of the rich myne of the mysterie of Christ, by the hand of Faith, in the Word, Sacraments, Prayer, Communion of Saints, solemne humiliations, sweet Soliloquies, solitary conferences with our God, feeling forethought of infinite ioyes thorow eternity, &c. Euery circumstance breathes out nothing but sweetnesse.

In this mountaine.] It is dressed in Mount Zion, *The perfection of beantie, The ioy of the whole earth, The glory of all Lands*; which represents vnto vs, by way of shadow and type, the ouerflowing glory of the Christian Church; the very Heauen of all humane societies; our onely Sunne in this inferiour world; which though so much maligned, yet were it remooued, there would be a little hell vpon earth; and nothing left, but a darke Midnight of villany and horror, for incarnate Deuils to domineere in.

A feast of fat things, a feast of wines on the lees; of fat things full of marrow, of wines on the lees well refined.] Hereby is intimated the matter of the Feast, and Royall prouision, amplified with extraordinary *Emphasis* of words, elegancy of phrase, and iteration of the same sence, with varietie of expression; which also argues its excellency. It is not enough to haue said, of fat things, but there is added, of fat things full of marrow, and so proportionably of the wines; to intimate the most exquisite refined flower of all delicacies and dainties. The marrow of the fatnesse; as if a man should say, the spirit of the quintessence, the Diamond of the Ring, the sparkle of the Diamond, &c. And yet all this comes infinitely short of what the *holy Ghost* would shadow and shew vnto vs by the most sumptuous materials of earthly Feasts. But about all, that which makes the Feast most matchlesse, is the Feast-maker; *Iehouah*, is the founder and furnisher of it: The maker of heauen and earth, makes it. The Poets describing men of most ambitious appetites after choicest dainties, say, that they rob all the Elements, to please their palates. The

Interet gustus e-
lemēta per omnia
quarunt;
Nunquam animo
pretijs obstantibus

Master of this Feast, the euer-blessed *Iehona*, tells vs of his store and treasures this way, Psal. 50. 10, 11. Every beast of the Forrest is mine, and the cattell upon a thousand hills; I know all the fowles of the mountaines, and the wild beasts of the field are mine. But all these being but onely matter of corporall food, are yet nothing to the spirituall sweetnesse of this heavenly Banquet. The secret and sacred delight of those diuine dainties intended here by the *holy Ghost*, being vnspeakeable and glorious, doth infinitely transcend the possibility of all creatures to contribute, and the capacity of the largest naturall vnderstanding to conceiue. So must be construed, as a worthy Diuine sayes truly, that Text, 1. Cor. 2. *Not of the ioyes of heauen, which beere the spiritnall man himselfe cannot tell what they shall bee; but of the Gospels ioy, of the Wine and Fatlings ready prepared, and now reuealed to the Beleener by the Spirit.*

For the third. Heare the voyce of sweetnesse and peace, Esa. 27. 2. *Sing unto her: A Vineyard of red Wine. Sing]* sounds nothing but ioy, lightsomnesse, and mirth: *Unto her]* the sexe of more amiablenesse, tendernesse, and loue. *A Vineyard]* Vineyards, Orchards, Gardens, and such inclosed Plots, are, as it were, the flowers, starres, and Paradises of the earth. *Of Wine]* as though the Vine-trees of this Inclosure brought not forth the grosser and vncrushed Grapes; but more immediately, the refined and pure blood of the Grape. *Red]* The most generous sparkling delicious Wine. A Vineyard is, as it were, the Diamond of the Ring; wine, the sparkle; red, the splendour of the sparkle: all excellencies, sweetnesse, transcendencies; where God opens and expresse his heart and loue to his Church, or any of his Chosen.

For the fourth. Let thy faith peruse with enlarged Meditations, those precious passages of gracious inuitation and bountifull entertainment, Mat. 22. 3, 4. Isai. 55. 1, 2. Prou. 9. 2, 3. Cant. 2. 3, 4. Thou shalt sucke and be satisfied even with the breasts of consolations. Thy dearest and most glorious Mother, which is clothed with the Sunne, treads vpon the
Moone,

Moone, and weares on her head a Crowne of twelue Starres; shall sweetly and tenderly beare thee upon her sides, and dandle thee upon her knees, Isa. 66. 11, 12.

For the fifth. It is compared to a wedding Feast, and that of a Kings sonne; which is woont to be honoured and crowned with height and variety of all magnificence and Maieslie; ioy and triumph, mirth and musicke. When an humbled soule is first made sure to the Sonne of God; the ioyfull harmony of all good hearts that heare of it, and the triumphant *Halleluiahs* of the blessed Angels in heauen, concur in comfort, as it were, of congratulation, for so happy a match; in gladnesse and ioy for so holy a change. This Feast begins at thy first betrothing; when thou receiuing a Ring, as it were, beset with five precious stones: 1. Righteousnesse. 2. Iudgement. 3. Louing kindenesse. 4. Mercies. 5. Faithfulnesse. Math. 22.
It is afterward continued with many gracious passages of loue and sweetest entertainements on both sides, euen in this life; as appeares in *Solomons* Spirituall Loue-song. It shall at last bee crowned with an euerlasting Iubilee, and pleasures moe then the the Starres of the firmament in number; when the Lambe receiues his wife into his neereft and dearest embracements; euen into full possession of the most blessed, neuer-ending Kingdome of heauen; bought for her, full dearly, with his owne hearts blood. Then, our Feast of grace ends in the endlesse fruition of Glory. Hos. 2. 19, 20.
How merry then ought wee to bee in the meane time, who are admitted and enrighted to this gracious and glorious Feast? Of expressing which to the life, the finest fare and most exquisite delicacies of all earthly feasts, come as farre short, as the dull earth comes short of the glistering heauen; a grosse mortall body of the preciousnesse of an euerliuing soule: An inch of time, of the length of eternitie. For corporall dainties fat a fraile body for a span of time, with earthly foode, accompanied with a little poore vanishing delight of sence: But Spirituall foode fills an immortall soule with heauenly *Manna*, out of the mysterie of Christ, attended with purest

ioy, and sincerest pleasures through all eternitie.

6. As thou dost honour Gods Iustice, in trembling at his threats, and throwing thy selfe into the dust, as extremely vile, and fewell for hell vnder his mighty hand, and the piercing Maiesty of his pure Word; representing clearly vnto thy conscience, and pressing terribly vpon it, the hainousnesse of all thy lusts, iniquities, abominable prouocations of the eyes of his glory and diuine indignation flaming against them; so when thou findest and feelest thy heart truely wounded by the Sword of the Spirit, with remorse and sorrow for thy sinnes, weary with the heavy weight and burthen of them, possessed with sincere hatred and lothing of euery euill way; thou oughtest, and are bound in conscience, and by the commandement of the *Holy Ghost*, to glorifie Gods truth in his promises of mercy, by throwing thy selfe into the blessed armes, and bleeding embracements of the *Lord Iesus*, dying vpon the Crosse; in whom they are all, *yea*, and *Amen*, with much assurance and peace; with vnspeakeable and glorious ioy. And the rather, because the speciall season and onely opportunitie of thy magnifying and honouring the sweete influence of Gods dearest mercies, tender-heartednesse, and truth vpon humble soules, through the precious promises of *life*, is in this life. In the world to come they shall all be accomplished vpon thee to the vtmost, and crowned with a cleere vision and full fruition of that euer-blessed and most glorious Maiesty. Then faith for euer expires; and wee see face to face.

These things being so, and most sure; let euery true-hearted *Nathaneel* be heartily intreated, nay, iustly charged in the name of Iesus Christ, by the blessed Spirit, the fountaine of all comfort; as hee will answere it at the glorious Throne of Mercy, erected in Heauen vpon purpose to make him euerlastingly merry, that hee henceforth most resolutely and for euer cast out of his conscience, sprinkled with the Blood of the Lambe, and out of the Kingdome of Christ, ouerflowing with Peace and Ioy now comfortably established

shed in his soule, those intruding vsurping Tyrants; onely naturall Lords ouer naturall men: I meane, horrors of guiltinesse, false feares, slauish terrours, damps and droopings; all vncomfortable pensiuenesse, deiections, and feare. And leauing such *Harpies* as these, and heart-eaters, onely to the grumbling and guiltie consciences of all those that hate to bee reformed, and Satans slaues, as their proper furies; let him with an holy violence against the deuils cruell assaults and contradictions of his owne distrustfull heart, and with a cheerefull spirit, lay hold vpon his iust inheritance and euerlasting portion, purchased for him by the bitter and painefull sufferings of the Sonne of God; euen floods and fresh successions of sweetest ioyes, shed and showred downe continually from the Throne of Grace vpon his vpriht heart, in great abundance; if hee will but onely vouchsafe to open the doore by the hand of faith, that the blessed beames of such lightsomnesse and comfort, shining from the face of Christ, may come in. Let his soule, full fairely arayed with its heauenly roabes, to which, the beauty of the morning, brightnesse of the Moone, and glorie of the Sunne are but a shadow; and listning sweetely to that melodious Song, composed all of Peace and Ioy, Pleasures and Pardon of sinne, which the mercy of God makes in the eare of its faith; fall to, and fill it selfe at the Wedding Feast of the Kings Sonne, with those euer-springing riuers of spirituall refreshing, out of the bottomlesse depth of Gods free loue reuealed in the mysterie of Christ, by the ministry of the Word and Sacramentall grace; as with marrow and fatnesse: Let it sucke abundantly, and bee satisfied with the breasts of euerlasting consolations. And sixth hee is incorporated into Iesus Christ, and vpon all assayes hath the wings of faith in a readinesse, to outsoare the height of all humane miseries: Let a him for euer stand like

a Christianum &
in hoc ab infideli-

bus differre oportet, vt omnia generose ferat: & velut alatus se humanorum malorum impetu superiorem exhibeat. Supra Petram statutus est fidelis: propterea & vndarum ictibus inexpugnabilis est. Si enim tentationum vnda eleuata fuerint ad illius pedes non perueniunt, hic omni tali incurfu sublimior firmatus est, (*Chrys. Hom. 2. Ad pop. Antioch.*)

Mount Zion, inexpugnable, and vnshaken with the most furious incursions of the floodes and tempests of all worldly troubles, pressures, and persecutions. Let all those monstrous and most abhorred iniectiōs, filthy temptations, and fiery darts, pointed with the very malice of hell, ordinarily offered to the imagination of the best, bee resolutely repelled by the shield of faith, and retorted as dung vpon the Tempters face. Let all vngodly oppositions from man or deuill, or fearefull distrust bee but as so many proud and swelling waues, dashing against a mighty Rocke; which the more boisterously they beate vpon it, the more are they broken, and turned into a vaine foame and froth.

Mat. 7. 25.

But to descend with thee more punctually to some particulars: Tell mee truely, thou which hast giuen thy name to *Christ* in truth; what it is that troubles thee? what is it that still detaines thine heauy heart, in the chaines and fetters of horroure and sadnesse; and lockes it vp so long from the entrance and entertainment of spirituall lightsomnesse and ioy? And if I bee not able to confront and confound it, by some well-grounded counter-comfort and Antidote, out of the Oracle of truth; if I bee not able to discouer it to bee a selfe-created crosse; and to dissolue it into an imaginary and groundlesse fancie, by the light of the Word; then walke heauily still. Onely belecue the Prophets, and thou shalt prosper. Thou must then bee contented to bee counselled by the faithfull Physicians of thy soule; who can shew vnto *man his vprightnesse*, and are *instructed vnto the kingdome of heauen*; especially fetching all their prescriptions, receits, and counter-poysons, out of the rich Treasurie of the Booke of Life:

Thou must learne;

1. To put a difference betweene nullity of grace, and imperfection of grace. Many good soules desire sincerely that their hearts were broken in pieces, and bled at the roote, for their many and hainous sinnes; grieuing much, that they can grieve no more: They hunger and thirst for Christs
righ-

righteousnesse, more then for the wealth of the whole world: They groane mightily in spirit for Gods fauour, pardon of sinne, power ouer their corruptions, ability to pray better, &c. But yet because they feelee not that measure of sensible smart and anguish of heart in lamenting their former life, as they desire; because they haue not their wished ioy and peace in beleeuing; because they cannot now pray as feruently and feelingly as they, perhaps, were formerly wont; not with that freedome and heartinesse as they would: in a word, because they are yet but *smoking flaxe*, and *bruised reedes*, not full shining lampes, and strong Pillars in the House of God; they will needs haue all to be nought. Whereby they (I will not say belie the Spirit) but most unworthily deny, and in their conceites nullifie his already wonderfull glorious worke vpon their soules; to their, I know not how great spirituall hurt and hinderance. For such intolerable vnthankfulnessse may bee iustly punished, and paide home with longer detainement, vpon the Racke of distrustfull slauish feare, and vnder the bondage of Legall terrours. It is a speciall point then of spirituall wisdom, and of singular consequence for the soules quiet and welfare; to discerne weakenesse of grace from want of grace. *Christ Iesus* declaring in his heauenly Sermon who are blessed, doth not instance in the perfections, excellencies, and heights of Christianity; though all that are true of heart, sincerely pray for, and presse after them: but in the least and lowest degrees; lest the *smoking flaxe* should be quenched, and *bruised reedes* bee broken. He doth not say; Blessed are the strong in Faith; the full assured: Blessed are those that take on for their sinnes, as for their onely sonne, and for their first borne: but, *Blessed are they which doe hunger and thirst after righteousnesse: Blessed are the poore in spirit, &c.*

Matth. 5.

2. Not alwayesto make sence and feeling the Touchstone for the truth of thy spirituall state. A man in a swoone or a sleepe feesles not his life, and yet is a liuing man. It is one thing

thing to haue grace, another to feele grace. One thing the life of faith, another the life of sence.

3. Not to disgrace thy owne graces, by casting thine eye too deiectedly vpon other Christians perfections and precedencies. Let it not fare with thee in this case, as it doth with one gazing too much vpon the Sunne; who looking downwards againe, can see iust nothing, whereas before he cleerely discerned all colours about him. Looke vpon them for imitation and quickning, nor for slavish deiection and selfe-blinding.

4. To acknowledge and expect, that heauenly graces, as Faith, &c. while they inhabite these earthly houses, ebbe and flow, waxe and wane, faint and flourish; by reason of the combate betweene the flesh and the Spirit. So that if a man should tell mee; that hee hath euer prayed alike, without temptation, or dampes, without any sence at any time of deadnesse or spirituall distempers; that hee hath euer beleeued alike, without those doubts and scruples, that faintnesse and feare, of which most Christians so much complaine; I durst confidently reply, that then he neuer either prayed acceptably, or beleeued sauingly. The Fathers ^a fitly resemble the state of the Church to the variable condition of the Moone; which sometimes shines more gloriously, sometimes not so: It is so also with euery true member thereof, in respect of the exercise of grace, comfort in holy duties, sence of Gods fauour, spirituall feeling.

5. To belecue the Spirit of Truth, the Word of God, and voice of Christ, before the father of lies, dictates of naturall distrust, and suggestions of flesh and blood. To which, methinks, thou shouldest be easily perswaded, and then all the mists of thy spirituall miseries would bee quickly dispersed. It is a mighty worke, if not a great miracle, to get any softnesse at all, or true remorse for sinne, into the heart of a man; it is naturally so stony and impatient of grieve; and the deuill such a stirrer against it, so that the most are meere strangers vnto it; yet for all that, when this penitent sorrow is
once

^a Luna ipsa, quā
propheticis oracu-
lis species ecclesie
figuratur, cum pri-
mum resurgens in
menstruas repara-
tur: tenebris noctis abscondi-
tur: paulatimque
cornua sua com-
plens, vel è regio-
ne solis absoluens,
clari splendore
fulgoris irutilat.
Amb. Epist. lib. 5.
Epist. 31.

once sincerely on foote in an afflicted soule; so endlessly and on euery side are wee prest, with the policies of Hell; it is too often too forward to feede vpon teares still, and still too wilfull in refusing to be comforted. Satan then will be ready to say; Thou seest now, thy conscience being illightened, thy sinnes are so horrible and hainous, that they are too heauy a burden for thee to beare; there is no way with thee, but to sinke into horreur and despaire. But what saith Christ? Nay now is the season: *Come vnto mee thus weary and heavy laden with thy sinne, and I will refresh thee.* Heere now if thou wilt belecue the sweete voyce of Christ Iesus, rather then the murdering sophistry of Satan; if in good manners thou wilt come when thou art called; and not retire in a sinfull and cruell modesty; thou shalt bee presently lightened. Yea but, saith the Tempter, thy heart hath beene so strangely hardened and soakt in sinne heretofore; now such an hellish cloud of darkenesse hath seized vpon it; that there is no hope nor possibility. But what saith the Word? *Seeke him that maketh the seven Starres and Orion, and turneth the shadow of death into the morning.* It is hee alone that can molt easily change the dismall midnight of thy present spirituall misery, into the glorious midday of sweetest peace, and lightsonnesse of heart. Yea but, saith hee further, thou hast lien long vpon the Racke of guiltie horreur; had much counsell, and beene vnder the hands of many spirituall physicians; and yet no comfort comes. And what then? Heare what the Spirit of truth tels vs: *Since the beginning of the world, men haue not heard nor perceined by the eare, neither hath the eye scene, O God besides thee, what Hee hath prepared for him that waiteth for him.* Isa. 64.4. Waiting patiently for the Lords comming to comfort vs, either in temporall or spirituall distresses; is a right pleasing and acceptable dutie, and seruice vnto God, which hee is wont to crowne with multiplied and overflowing refreshings, when hee comes. See Isa. 40. 31. Nay and shouldest thou die in this state of waiting, if thy heart in the meane time sincerely hate all sinne; heartily thirst for the mercy of God in Christ; and resolute-ly truly

Matth. 11.28.

Amos 5.8.

למחכה לו

a
מחכה

Expectare, quod
ad Heb. cap. 10.
redditur per
מחכה לו, quod
patientem expectationem
sonat, quod duramus
in malis.
Paguin.

truely vpon new vniuersall obedience for the time to come ; thou shalt bee certainly saued ; because the Holy Ghost saith , *Isaiah 30. 18. Blessed are all they that waite for him.*

6. That defects, distractions, failings in our spirituall exercises, and vndertakings groaned vnder, grieved for, and striven against, by an vpright heart ; are so farre from nullifying grace, that they should not bereaue vs of peace of conscience, or interrupt our sweete communion and comfortable walking with our God.

7. Not to confine, vnderalue, and extenuate the mercies of God, promises of life, the holy Spirits sauing worke vpon thy soule ; and the present graces thou possessest in truth, &c.

These cautions premised, let vs come to the examining and answering of some complaints and counterpleas against entertainement of comfort, which are woont to arise in troubled consciences, out of ignorance, and misconceite of the mercifull wayes of God, and the mysterie of his free loue through Christ : and doe thou conceiue, that proportionable soueraigne Antidotes and counter-comforts may bee collected also in abundance out of Gods blessed Booke, against the rest, or any reply whatsoever.

And to begin with the first cryes of a Christian in the pangs of his New birth.

I. A poore soule hauing wallowed long in vanity of villanies and vanities ; of lust and licentiousnesse ; is now by diuine blessing at this or the other Sermon strucketh thorow by the Sword of the Spirit with penitent remorse ; and his heart broken into pieces, by the hammer of the Law. In this depth of heauiest distresse, and bleeding case ; hee casts his eyes vpon *Iesus Christ* lifted vp in the Ministerie as an Antitype to the brazen Serpent, for his comfortable binding vp, and euerlasting cure. Those Messengers of God, who are able to declare *unto Man his vprightnesse*, assure him in the Word of life and truth, and charge him in
His

His name who was anointed by the Lord for that purpose, and appointed by the Father of mercies to comfort all *Mourners in Sion*; that now being truly cast downe vnder Gods mighty hand, thirsting for the blood of Christ, and sincerely resolving vpon a new course for the time to come; He would turne his legall terrours, into Euangelicall weeping, ioy; put on beauty for ashes, the garment of praise, for the spirit of heauinesse; *That he might be called a Tree of righteousness, the planting of the Lord, that he might be glorified.* Oh no, sayes he, out of the deepe sence of his bottomelesse vilenesse, The newes is too good to be true, to wit, that now the blessed Sonne of God, and all the precious, rich purchases of his vnvaluable passion should belong vnto me, the sinfulllest wretch that the earth beares, who haue desperately spent my dayes and strength so long in the furious seruice of Satan, and mine owne sensuall lust, &c. whereupon he refuses comfort, and chooseth rather to sinke againe and languish vnder the horrors of guiltinesse and feare. Whereas he should incomparably more honour and please the God of all comfort, by trusting his mercy, sealing to his truth; then by vnreasonable suspecting his iustice and power.

Isa. 61. 8. 2.

Verse 3.

Heere then he wofully failes and forgets himselfe in a distrustfull vnder-prizing Gods incomprehensible greatnesse, Almighty mercy, vnlimited liberalitie and freenesse of his loue. He is in this case, not so much to consider, what is fit for him to receiue, as conuenient for the ability and bounty of so great and good a God, as the mighty Lord of Heauen and earth to giue; who, as I told you before vpon other occasion, doth all things like Himselfe. If hee build, hee makes a World. If he be angry with the world, he sends a floud ouer the face of the whole earth. If hee goes out with the Armies of the Saints, he makes the Sunne stand still, the Starres to fight, the Seas to swallow vp the most dreadfull *Armadoes*. If he loue, the precious hearts blood of his owne Sonne is not too deare. If he deliuer any man, He puls him out of the hand of the Prince of darkenesse; and

and frees him from euerlasting flames. If any become his Fauourite through *Christs* mediation, He will make him a King, giue him a Paradise, and set a Crowne of eternitie vpon his head. Earthly Princes at their pleasures ennoble those they loue, with Dukedomes, Marqueisdomes, Earledomes. What then, doe you thinke, shall be done vnto the man, whom the King of Heauen desires, and delights to honour? Let vs then, I say, in such cases, consider not so much what is fit for vs silly wormes to receiue; as for so great a God to bestow. If wee can once bring hearts bruised and broken with the burden of our sinnes, bleeding and weeping vnto his *Mercy-seate*; He will thinke all the meritorious sufferings of his Sonne; all the promises in his Booke; all the comforts of his Spirit; all the pleasures in his Kingdome little enough for vs. If we looke vpon our selues, sinfull wretches, we might iustly feare the extremest torments, fiercest flames, and lowest dungeon in hell, infinitely rather then expect a Kingdome. But He loues vs freely, *Hos. 14. 4.* It is his pleasure to giue vs a Kingdome: *Feare not, little flocke*, saith Christ; *for it is your Fathers good pleasure to giue you the Kingdome*, *Luk. 12. 32.* If it be the good pleasure of the King of Kings, to bestow a Kingdome vpon a truely humbled soule, which he makes in the meane time his Royall Throne here vpon Earth, *Isai. 57. 15.* What can Man or Demill, or any distrustfull heart say against it? And why shouldest thou, being such an one, be so vnmanly and vnthankfull, nay, so vnneccessarily cruell to thine owne heavy heart, as not to open the euerlasting doore of thy soule by the key of Faith, to let the King of glory knocking with his hand of mercy, come in, and crowne it with grace and glory, with comfort and euerlasting peace?

I I. But alas, sayes he, my sinnes are moe then any mans. Now when I am searching into the sinke of them, I can finde neither banke nor bottome. Vnumbred swarmes of grosse impieties and iniquities thorow my whole life; of abominable impurities and pollutions, which haue continually defiled my minde, heart and affections, armed with seuerall

rall stings of terrour, doe so restlessly presse vpon my wounded conscience, and oppresse it; that I cannot, I dare not thinke vpon, or looke towards any comfort.

Let them be what they are, and adde thereunto all the sinnes which haue, are, and shall be committed by all the sonnes and daughters of *Adam* from the Creation, to the end of the World; excepting sinne against the holy Ghost; and yet in an heart truly humbled vnder them, heartily hating them all, comming with a sincere spirituall hunger at * Christs Call to be disburdened of them; they can make no more resistance against the mercies of God, then a little sparke of fire against the mighty Sea, throwne into the midst of it; nay, infinitely lesse. For all these sinnes would still be finite both in nature and number; but Gods mercies are euery way infinite. Now betweene that which is finite, and that which is infinite, there is no proportion, and so no possibilitie of resistance. Whence it is, that the Prophet inuited his people to repentance, *Esa. 55. 7.* by assuring them of Gods sweete, mercifull and gracious disposition, lest any too fearefull and dejected spirit vnder-valuing Gods mercy, should thinke thus within it selfe: Be it so: yet alas, my sinnes are so many, and such a sonne of *Belial* haue I been, and so endlessly prouoked the glory of his pure eye, that I can expect no mercy: the pollutions of my youth haue been so prodigious and infectious, that I haue no face to presse vnto his Throne of Grace; &c. God himselfe doth there purposely preuent the objection, and speaking to our capacitie, which cannot comprehend infinity, replies to this sence: Oh say not so! Stay all such despairfull thoughts; doe not cast the incomprehensiblenesse of my mercy, in the narrow mould of thy finite shallow conceite: doe not so vnworthily abridge and confine the vnlimited and boundlesse compassion of the mighty Lord of Heauen and Earth: For my thoughts are not your thoughts, neither are your wayes my wayes: For as the Heauens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. Many a bruised reede would not

Omnia namque peccata illi perfecte remittit, nec illi vquam impunitur, etiam si tor essent, quot omnes simul homines commiserunt; si tamen ex animo doleat pure ad gloriam Dei, & ideo potissimum suae illi iniquitates displiceant, quod eas Deo displicere intelligit.

Lab. de consolat.

Fusill.

* Mat. 11. 28.

*Note this
of the 2nd
H. will*

Verse 8, 9.

exchange the comfort, which the weakest faith may extract out of this sweetest place, for all the Kingdomes of the earth, For he saith not, that his wayes and thoughts of knowledge and wisdom; but his wayes and thoughts of mercy, are as farre aboute ours, as the Heauens are aboute the Earth: Indeed, as himselfe is aboute man, which is, infinitely. But take notice by the way, that the mercies of God doe exercise this infinite vnresistable power onely in truely humbled beleeuing soules; heartily hating, and sincerely set against all sinne. I say so, lest any impenitent should peruert this precious point, or trample vpon this Pearle. For as in such a soule no sinnes either for number or notoriousnesse, can possibly withstand, or stand before Gods infinite mercies: so not one drop of all those infinite mercies belongs vnto any that goes on willingly and delightfully, hating to bee reformed in any one knowne sinne, or that he might know, and wilfully forbeares to be informed. As the vnualueable blood of Christ turnes the very scarlet sinnes of the truely broken beleeuing heart into whitest snow; so it will neuer wash away the least sinfull staine, from the proud heart of any vn Timer humbled Pharise. Let none therefore that goes on still in his trespases, take vp any vaine confidence, or mis-grounded conclusion of false comfort from hence, by misconceiuing thus: Is it so, that the infinitenesse of Gods mercy cannot be resisted by the greatness, or multitude of sinnes, being euer finite both in their number and nature? how is it possible then that I should misse of thole infinite mercies? Why may not I comfortably hope, that my sinnes also shall be swallowed vp in that bottomlesse Sea? I will tell thee why. As the power of God, though it be infinite, yet is limited by his will: so the mercies of God, though they bee infinite, are regulated by his truth. He is able to make millions of Worlds more, but yet wee see, his Will was but to create one. His mercies transcend with immeasurable distance, the height of Heauen, and depth of Hell, and are indeed, as Himselfe, infinite: but his Truth hath told vs, that none shall haue part in them, but those alone who

who repent and beleue. Gods Truth reuealed in his Word, must euer confine the current of his compassions, and is the touchstone to try and qualifie those, to whom his mercies belong. See then what kinde of people are partakers of Gods infinite mercies, by the testimonie of that Word of Truth, by which wee must bee iudged at the last Day, Prou. 28. 13. Luk. 4. 18. Isai. 61. 1, 2, 3. Psal. 15. Ezek. 18. 21. Psal. 147. 3. Isai. 55. 7. Psal. 34. 18. *Salomon* saith in the cited place; *Hee that confesseth and forsaketh his sinnes, shall haue mercy.* How then can he expect any mercy, who takes them not to heart, but lyes in them still?

III. Of the pardonablenesse of my other sinnes, saith another, I could bee reasonably well perswaded; but alas, there is one aboue all the rest, which now vpon discouery and remorse, I finde to be full of ranke and hellish poyson; of such a deepe and damnable die; to haue strooke so desperately in the dayes of my lewdnesse, at the very face of God himselfe; and farre deepelier into the heart of *Iesus Christ*, then the speare that pierced him, bleeding vpon the crosse; and thereupon at this present, stares in the eye of my newly awaked and wounded conscience, with such horreur and grieflinesse, that I feare me, diuine iustice will thinke it fitter, to haue this most loathsome, inexpressible staine, rather at length fired out of my soule with euerlasting flames; (if it were possible that eternall fire could expiate the sinfull staines of any impenitent damned soule) then to bee fairely washed away in the meane time with His blood, whom I so cruelly and cursedly pierced with it. Oh! this is it that lies now vpon my heart like a mountaine of Lead, farre heauier then Heauen and Earth, and enchaines it with inexplicable terrour to the dust and place of Dragons. This alone stings desperately; keepes me from Christ, and cuts me off from all hope of Heauen. I am afraid, my wilfull wallowing in it heretofore, hath so reprobated my minde, seared my conscience, and hardened my heart, that I shall neuer bee able to repent with any hope of pardon.

And why so? Is this sinne of thine greater, then *Manassehs* familiaritie with wicked spirits? Then *Pauls* drinking vp the blood of Saints? Then any of theirs in that blacke Bill, 1. Cor. 6. 10, 11. who notwithstanding were after ward vpon repentance washed, sanctified and iustified in the name of the Lord Iesus, and by the Spirit of our God? Then *Eues* transgressions who opened the floodegate to all the finnes which shall be committed from the Creation to the end of the World, and to all those torments which shall flame in Hell thorow all eternitie? Then that horrible sinne of killing Christ Iesus? And yet the murderers of that Iust and holy One, vpon their true compunction of heart, were saued by that precious blood, which they had cruelly spilt as water vpon the ground. But be it what it will, a scarlet sinne, a crim-
 fin sinne, a crying sinne; and adde vnto it Satans malicious aggrauations, and all that horror, which the deiectionnesse of thy present afflicted spirit, and darknesse of thy melancholike imagination can put vpon it; yet *Pauls* precious Antidote, Rom. 5. 20. holds triumphantly Soueraigne aswell against the hainousnesse of any one sinne, as the confluence of many, *Where sinne abounded, grace ouer-abounded.* It is indeed a very heauy case, and to be deplored euen with teares of blood, that thou shouldest euer haue so highly dishonoured thy gracious God, with such an horrible sinne in the dayes of thy vanitie, and thou oughtest rather chuse to bee torne in pieces with wilde Horses, then commit it againe; yet if thy heart now truely wounded with horror and hate of it, will but cleaue to the truth and tender-heartednesse of Iesus Christ in his promises, and fall into his blessed and bleeding armes stretched out most louingly to ease and refresh thee; as the hainousnesse of it hath abounded heretofore; His grace will now abound to thee a same proportion; and much more: Nay, I will shew thee a Pearle. In this case by accident, Gods mercies shall be extraordinarily honoured, in pardoning such a prodigious prouocation; because they are thereby, as it were, put vnto it, and their dearenesse, sweetnesse, and infinitenesse

A 21

vaporantur.

Non aliter quam si quis febre tantum, morbo non solum haureret, sed & formolum efficeret, & validum & conspicuum; aut esurientem, non paceret solum, sed & multorum constitueret Domum; atque in maximis eueheret principatum. *Chrysost. in ep. 5. ad Rom.*

nitenesse improoued to the greater height and excellencie; and ^b the blood of Christ made, as it were, more orient and illustrious; and the honour and preciousnesse of it aduanced, by washing away such an hainous hellish spot. If we bring broken beleeuing hearts towards his Mercy-seate; it is the Lords Name to forgiue all sorts of offences, ^c iniquitie, transgression and sinne, Exod. 34.7. It is His Couenant to sprinkle cleane water vpon vs, that we may be cleane, and to cleanse vs from all our filthinesse, and from all our Idols, Ezek. 36. 25. euen from Idolatry, the highest villany against the Maiestie of Heauen: So that a Papist, vpon repentance may be saued. It is His promise not onely to pardon ordinary sinnes, but those also which be as scarlet, and red like crimsin, Isai. 1. 18. It is his free compassion to cast all our sinnes into the depths of the sea, Mich. 7. 19. Now the sea, by reason of his vastnesse can drowne as well Mountaines as Molehills: the boundlesse Ocean of Gods mercies can swallow vp our mightiest sinnes much more. It is his mercifull power to blot out our sinnes as a cloud, Isai. 44. 22. Now the strength of the Summers Sunne is able to scatter the thickest Fog, as well as the thinnest Mist; nay, to driue away the darkest midnight: the vnresistable heate of Gods free loue shining thorow the Sunne of Righteousnesse vpon a penitent soule, to dissolue to nothing the desperateſt worke of darkenesse, and most horrible sinne farre more easily. But this myſterie of mercy, and miracle of

Gods free loue, is a Iewell onely for truly humbled soules, and the sealed Fountaine. Let no stranger to the life of godlinesse meddle with it.

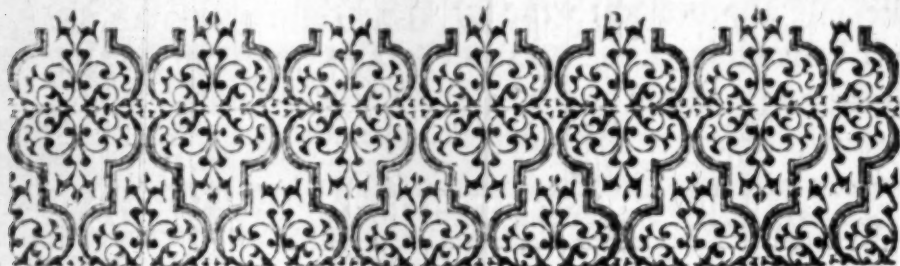
Let no Swine trample it vnder his feete.

FINIS.

^b Magnitudo & redundantia gratia diuinae per peccatum abundans, sit magis conspicua. Quam enim morbus est deplorati- or: tantum medici- nae vis, & praestan- tia sit euidentior. Sic quantum reatus peccatorum nostro- rum lege factus est grauior: tantum gra- tiae, quae inde nos eripit, immensitas, est reddita illustri- or Par.

^c Tollens iniquita- tem, peccatum & scelus. Sic enim ex- primitur magnitu- do clementiae: quod non leuibus tantum delictis decet veni- am, sed grauissimis quibusque sceleribus. Caluin.

Now the Lord speaketh of forgiving, nameth these three, degrees; to shew that there is no sin so hainous, whether naturall corruption, or outward transgres- sion, or stiffe-necked presumption; but vpon repentance, the mercy of God is able and ready to remit it Hieron.



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